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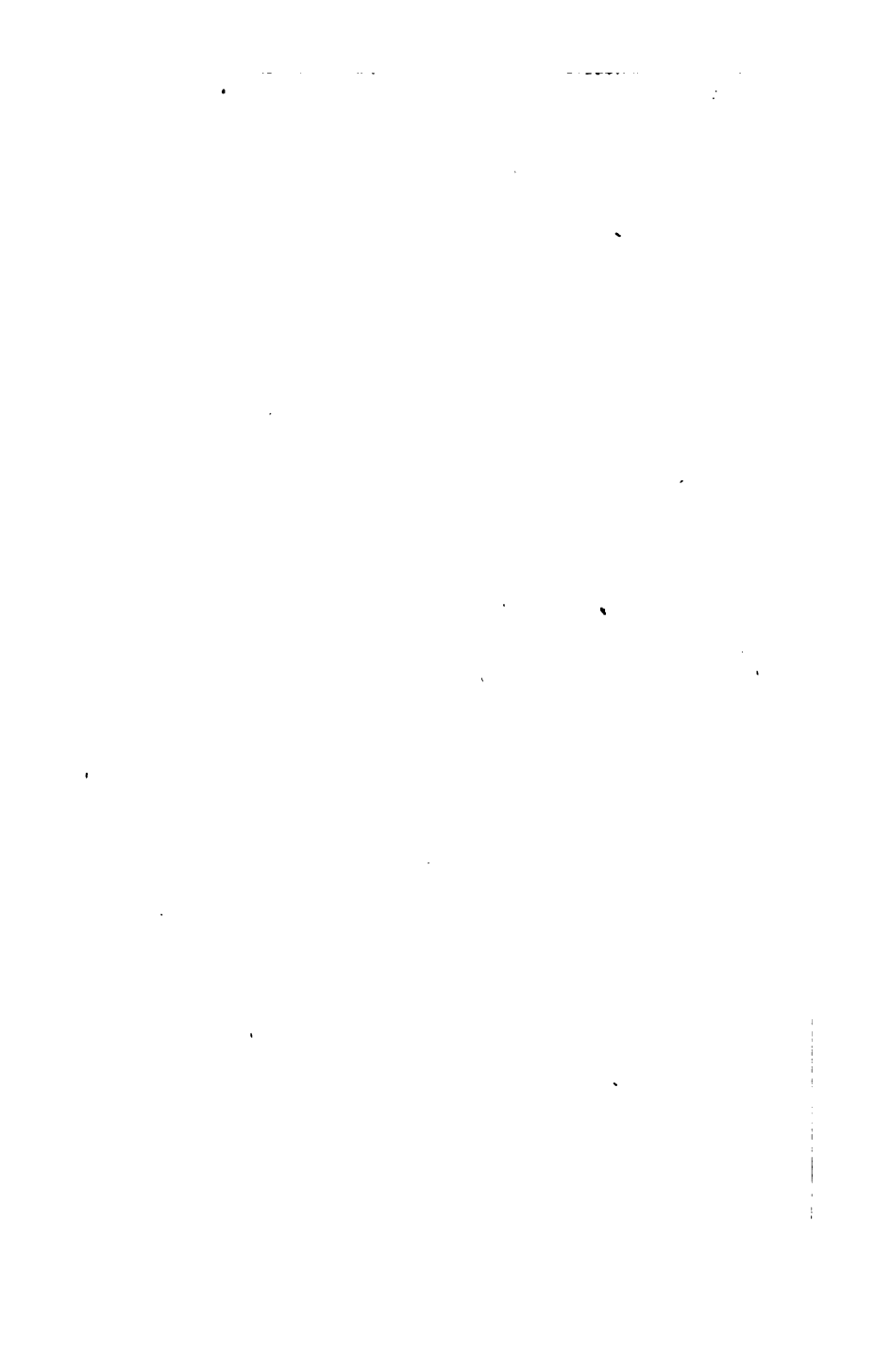
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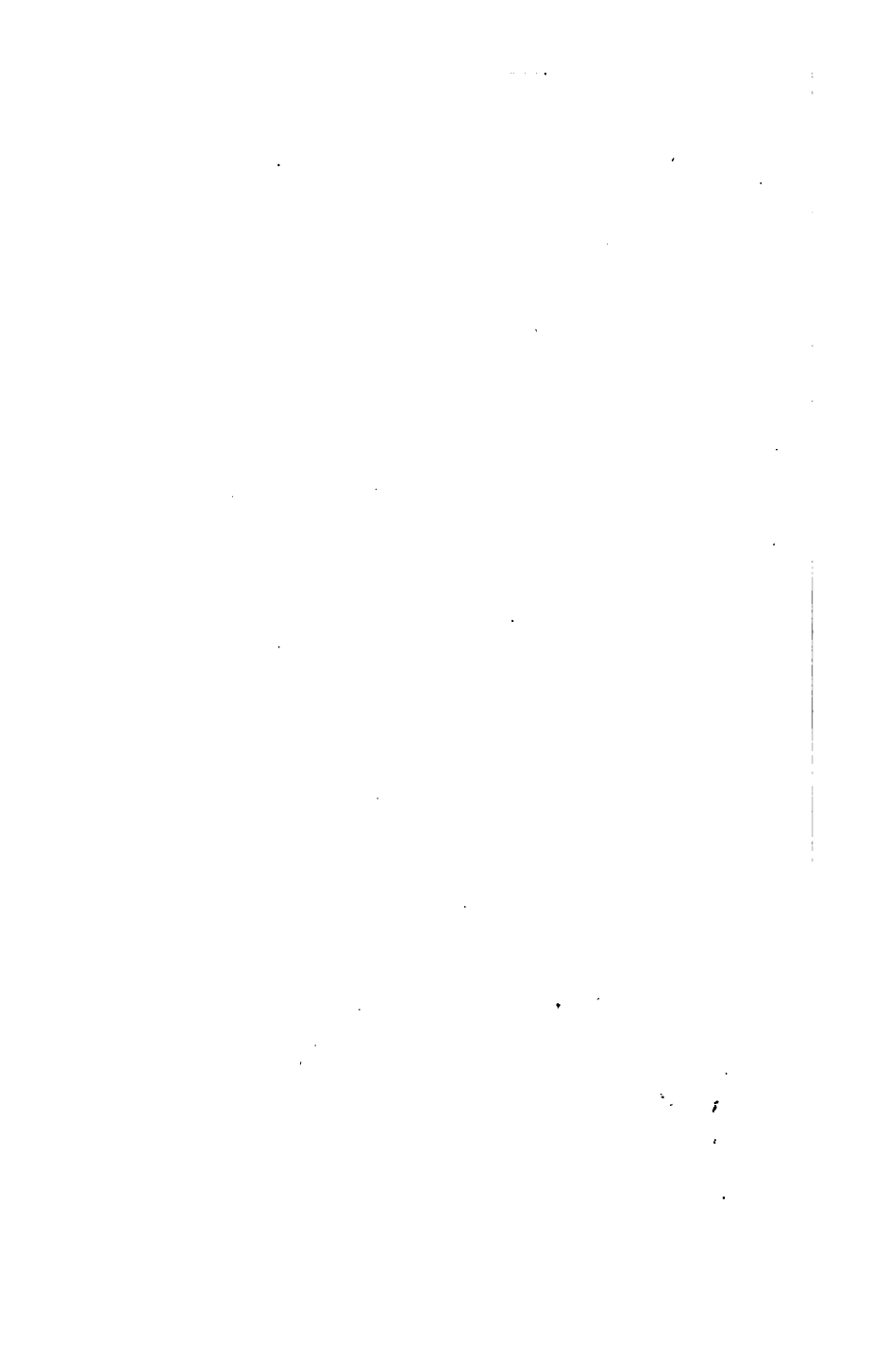




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**Arnold's School Classics.**

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THE  
**HIPPOLYTUS**

OF  
**EURIPIDES,**

**WITH ENGLISH NOTES,**

FROM THE  
**GERMAN OF WITZSCHEL.**



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**1853.**

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THE Notes to this Edition are Witzschel's, as translated by the Rev. A. R. Webster, Perpetual Curate of Bradninch.

The Text is Dindorf's: in some instances, where his reading differs from Witzschel's, the note of the latter Commentator is placed at the foot of the page.

T. K. A.

LYNDON, Dec. 29, 1852.



## **ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

**ΑΦΡΟΔΙΤΗ.**

**ΙΠΠΟΛΥΤΟΣ.**

**ΘΕΡΑΠΟΝΤΕΣ.**

**ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.**

**ΤΡΟΦΟΣ.**

**ΦΑΙΔΡΑ.**

**ΕΞΑΓΓΕΛΟΣ.**

**ΘΗΣΕΥΣ.**

**ΑΓΓΕΛΟΣ.**

**ΑΡΤΕΜΙΣ.**

ΕΥΡΙΠΙΔΟΥ  
ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

ΑΦΡΟΔΙΤΗ.

- Πολλὴ μὲν ἐν βροτοῖσι κοῦκ ἀνώννυμος  
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω·  
δοσοι τε πόντον τερμόνων τ' Ἀτλαντικῶν  
4 ναίουσιν εἴσω φῶς ὀρῶντες ἡλίου,  
τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη,  
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.  
ἔνεστι γὰρ δὴ καὶ θεῶν γένει τόδε,  
8 τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο.  
δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·  
ὁ γάρ με Θεσίως παῖς, Ἀμαζόνος τόκος,  
Ἴππόλυτος, ἀγνοῦ Πιτθέως παιδεύματα,  
12 μόνος πολιτῶν τῆσδε γῆς Τροϊζηνίας  
λέγει κακίστην δαιμόνων πεφυκέναι.  
ἀναίνεται δὲ λέκτρα καὶ ψαύει γάμων·  
Φοῖβον δ' ἀδελφὴν Ἄρτεμιν, Διὸς κόρην,  
16 τιμᾷ, μεγίστην δαιμόνων ἡγοούμενος·  
χλωρὰν δ' ἂν ὕλην παρθένῳ ξυνὼν αἰεὶ  
κυστὶν ταχείαις θῆρας ἐξαίρει χθονός,  
μείζω βροτείας προσπεσὼν ὁμιλίας.  
20 τοῦτοισι μὲν νυν οὐ φθονῶ· τί γάρ με δεῖ;  
ἂ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι  
Ἴππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ  
πάλαι προκόψας, οὐ πόνου πολλοῦ με δεῖ.  
24 ἐλθόντα γάρ νιν Πιτθέως πότερ' ἐκ δόμων  
σεμνῶν ἐς ὅσιν καὶ τέλη μυστηρίων  
Πανδίωνος γῆν πατρὸς εὐγενῆς δάμαρ  
ἰδοῦσα Φαίδρα, καρδίαν κατέσχετο

- 28 ἔρωτι δεινῷ τοῖς ἑμοῖς βουλευμασι.  
καὶ πρὶν μὲν ἔλθειν τήνδε γῆν Τροιζηνίαν,  
πέτραν παρ' αὐτὴν Παλλάδος κατόψιον  
γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,  
32 ἔρῳσ' ἔρωτ' ἔκδημον· Ἴππολύτῳ δ' ἐπὶ  
τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεάν.  
ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα,  
μῖασμα φεύγων αἵματος Παλλαντιδῶν,  
36 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,  
ἐνιαυσίαν ἔκδημον αἰνέσας φυγὴν,  
ἐνταῦθα δὴ στένουσα κάκπεπληγμένη  
κέντροις ἔρωτος ἢ τάλαιν' ἀπόλλυται  
40 σιγῇ· ξύνοιδε δ' οὔτις οἰκετῶν νόσον.  
ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν·  
δείξω δὲ Θησεῖ πρᾶγμα, κάκφανήσεται.  
καὶ τὸν μὲν ἡμῖν πολέμιον νεανίαν  
44 κτενεῖ πατὴρ ἀραΐσιν, ἃς ὁ πόντιος  
ἄναξ Ποσειδῶν ὥπασεν Θησεῖ γέρας,  
μηδὲν μάταιον ἐς τρίς εὐξασθαι θεῶ.  
ἢ δ' ἐνκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται,  
48 Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν  
τὸ μὴ οὐ παρασχεῖν τοὺς ἑμούςς· ἐχθροὺς ἑμοὶ  
δίκην τοσαύτην ὥστ' ἑμοὶ καλῶς ἔχειν.  
ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησεῶς  
52 στείχοντα, θήρας μόχθον ἐκλελοιπότα,  
Ἴππόλυτον, ἔξω τῶνδε βήσομαι τόπων.  
πολὺς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπους  
κῶμος λέλακεν, Ἄρτεμιν τιμῶν θεᾶν  
56 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεωγμένας πύλας  
Ἄιδου φάος τε λοίσθιον βλέπων τόδε.

### ΙΠΠΟΛΥΤΟΣ.

- ἔπεσθ' αἰδούντες ἔπεσθε  
τὰν Διὸς οὐρανίαν  
60 Ἄρτεμιν, ἧ μελόμεσθα.

### ΘΕΡΑΠΟΝΤΕΣ.

πότνια πότνια, σεμνοτάτα,  
Ζανὸς γένεθλον,

- 64 χαῖρε χαῖρέ μοι, ὦ κόρα  
 Λατοῦς Ἄρτεμι καὶ Διός,  
 καλλίστα πολὺ παρθένων,  
 ἃ μέγαν κατ' οὐρανὸν  
 68 ναίεις εὐπατέρειαν αὐλάν,  
 Ζανὸς πολύχρυσον οἶκον.  
 ΙΠΠ. χαῖρέ μοι, ὦ καλλίστα,  
 καλλίστα τῶν κατ' Ὀλυμπον  
 72 παρθένων, Ἄρτεμι·  
 σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου  
 λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,  
 ἐνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ  
 76 οὔτ' ἡλθέ πω σίδηρος, ἀλλ' ἀκήρατον  
 μέλισσα λειμῶν ἡρινὸν διέρχεται·  
 Αἰδῶς δὲ ποταμίαισι κηπεύει δρόσοις,  
 δσοις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει  
 80 τὸ σωφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς,  
 τούτοις δρέπεσθαι τοῖς κακοῖσι δ' οὐ θέμις.  
 ἀλλ', ὦ φίλη δέσποινα, χρυσέας κόμης  
 ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.  
 84 μόνῃ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν·  
 σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι,  
 κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὄρων τὸ σόν.  
 τέλος δὲ κάμψαιμ' ὥσπερ ἡρξάμην βίου.  
 88 ΘΕΡ. ἄναξ, θεοὺς γὰρ δεσπότης καλεῖν  
 χρεῶν,  
 ἄρ' ἂν τί μου δέξαιο βουλευσάντος εὖ;  
 ΙΠΠ. καὶ κάρτα γ' ἢ γὰρ οὐ σοφοὶ φαι-  
 νοίμεθ' ἄν.  
 ΘΕΡ. οἶσθ' οὖν βροτοῖσιν δς καθέστηκεν  
 νόμος;  
 92 ΙΠΠ. οὐκ οἶδα τοῦ δὲ καὶ μ' ἀνιστορεῖς  
 πέρι;  
 ΘΕΡ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν  
 φίλον.  
 ΙΠΠ. ὀρθῶς γε τίς δ' οὐ σεμνὸς ἀχθεινὸς  
 βροτῶν;  
 ΘΕΡ. ἐν δ' εὐπροσηγοροῖσιν ἔστι τις χάρις;  
 96 ΙΠΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ  
 βραχεῖ.

- 97 ΘΕΡ. ἡ κὰν θεοῖσι ταὐτὸν ἐλπίζεις τόδε ;  
 ΙΠΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.  
 ΘΕΡ. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσ-  
 εννέπεις ;
- 100 ΙΠΠ. τίν' ; εὐλαβοῦ δὲ μή τι σὸν σφαλῇ  
 στόμα.  
 ΘΕΡ. τήνδ' ἡ πύλαισι σαῖς ἐφέστηκεν Κύπρις.  
 ΙΠΠ. πρόσωθεν αὐτὴν ἀγνὸς ὦν ἀσπάζομαι.  
 ΘΕΡ. σεμνή γε μέντοι καπίσημος ἐν βροτοῖς.
- 104 ΙΠΠ. ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων  
 μέλει.  
 ΘΕΡ. εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ.  
 ΙΠΠ. οὐδεὶς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.  
 ΘΕΡ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι  
 χρεῶν.
- 108 ΙΠΠ. χωρεῖτ', ὀπαδοί, καὶ παρελθόντες δό-  
 μους  
 σίτων μέλεσθε· τερπνὸν ἐκ κυναγίας  
 τράπεζα πλήρης· καὶ καταψήχειν χρεῶν  
 ἵππους, ὅπως ἂν ἄρμασι ζεύξας ὑπο
- 112 βορᾶς κορεσθεῖς γυμνάσω τὰ πρόσφορα·  
 τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.  
 ΘΕΡ. ἡμεῖς δέ, τοὺς νέους γὰρ οὐ μιμητέον,  
 φρονούντες οὕτως ὥς πρέπει δούλοις λέγειν,
- 116 προσευχόμεσθα τοῖσι σοῖς ἀγάλμασι,  
 δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν,  
 εἴ τις σ', ὑφ' ἥβης σπλάγχχον ἔντονον φέρων,  
 μάταια βάζει· μὴ δόκει τούτων κλύειν·
- 120 σοφωτέρους γὰρ δεῖ βροτῶν εἶναι θεούς.

## ΧΟΡΟΣ.

- Ὤκεανοῦ τις ὕδωρ  
 στάζουσα πέτρα λέγεται  
 βαπτὰν κάλπισι ῥυτὰν
- 124 παγὰν προῖεῖσα κρημνῶν,  
 ὅθι μοί τις ἦν φίλα,  
 φάρεα πορφύρεα  
 ποταμία δρόσῳ
- 128 τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας  
 εὐαλίου κατέβαλλ'· ὅθεν μοι

- 130      πρῶτα φάτις ἦλθε δέσποιναν  
           τειρομέναν νοσερᾷ  
 132      κοῖτα δέμας ἐντὸς ἔχειν  
           οἴκων, λεπτὰ δὲ φάρη  
           ξανθὰν κεφαλὰν σκιάζειν.  
 136      τριτάταν δὲ νιν κλύω  
           τάνδε κατ' ἀμβροσίον  
           στόματος ἀμέραν  
           Δάματρος ἀκτὰς δέμας ἀγνὸν ἴσχειν,  
           κρυντῷ πάθει θανάτου θέλουσαν  
 140      κέλσαι ποτὶ τέρμα δύστανον.  
           σύ τ' ἄρ' ἐνθεος, ὦ κούρα,  
           εἴτ' ἐκ Πανὸς εἴθ' Ἑκάτας,  
           ἥ σεμνῶν Κορυβάντων,  
 144      ἥ ματρὸς ὀρείας φοιτᾶς.  
           σὺ δ' ἀμφὶ τὰν πολύθηρον  
           Δίκτυνναν ἀμπλακίσαις  
           ἀνίερος ἀθύτων πελάνων τρύχει.  
 148      φοιτᾷ γὰρ καὶ διὰ λίμνας  
           χέρσον θ' ὑπὲρ πελάγους  
           δῖναισιν νοτίας ἄλμας.  
           ἥ πόσιν, τὸν Ἐρεχθεῖδ' ἄν  
 152      ἀρχαγόν, τὸν εὐπατρίδαν,  
           ποιμαίνει τις ἐν οἴκοις  
           κρυπτὰ κοῖτα λεχέων σῶν ;  
           ἥ ναυβάτας τις ἐπλευσεν  
 156      Κρήτας ἑξορμος ἀνὴρ  
           λιμένα τόνδ' εὐξεινότατον ναύταις,  
           φάμαν πέμπων βασιλείᾳ,  
           λύπα δ' ὑπὲρ παθέων  
 160      εὐναία δέδεται ψυχάν ;  
           φιλεῖ δὲ τᾷ δυστρόπῳ γυναικῶν  
           ἁρμονία κακὰ δύστανος  
           ἁμαχανία συνοικεῖν  
 164      ὠδίνων τε καὶ ἀφροσύνας.  
           δι' ἐμὰς ᾗξεν ποτε νηδύος ἄδ' αὔρα  
           τὰν δ' εὐλοχον οὐρανίαν  
           τόξων μεδέουσιν αὐτευν  
 168      Ἄρτεμιν, καὶ μοι πολυζήλωτος αἰεὶ  
           σὺν θεοῖσι φοιτᾷ.

- 171 ἀλλ' ἦδε τροφὸς γεραῖα πρὸ θυρῶν  
 172 τήνδε κομίζουσ' ἔξω μελάρων·  
 στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.  
 τί ποτ' ἔστι μαθεῖν ἔραται ψυχά,  
 τί δεδήληται  
 176 δέμας ἀλλόχροον βασιλείας.

## ΤΡΟΦΟΣ.

- ὦ κακὰ θυητῶν στυγεραὶ τε νόσοι.  
 τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;  
 τόδε σοι φέγγος λαμπρόν, ὃδ' αἰθήρ·  
 180 ἔξω δὲ δόμων ἤδη νοσερᾶς  
 δέμνια κοίτας.  
 δεῦρο γὰρ ἔλθειν πᾶν ἔπος ἦν σοι  
 τάχα δ' ἐς θαλάμους σπεύσεις τὸ πάλιν.  
 184 ταχὺ γὰρ σφάλλει κούδενι χαίρεις,  
 οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἀπὸν  
 φίλτερον ἡγεί.  
 κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν·  
 τὸ μέν ἐστιν ἀπλοῦν, τῷ δὲ συνάπτει  
 188 λύπη τε φρενῶν χερσίν τε πόνος.  
 πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,  
 οὐκ ἔστι πόνων ἀνάπαυσις·  
 ἀλλ' ὅτι τοῦ ζῆν φίλτερον ἄλλο  
 192 σκότος ἀμπίσχων κρύπτει νεφέλαις.  
 δυσέρωτες δὴ φαινόμεθ' ὄντες  
 τοῦδ', ὅτι τοῦτο στίλβει κατὰ γᾶν,  
 δι' ἀπειροσύναν ἄλλου βίотου  
 196 οὐκ ἀπόδειξιν τῶν ὑπὸ γαίης·  
 μύθοις δ' ἄλλως φερόμεσθα.

## ΦΑΙΔΡΑ.

- αἵρετέ μου δέμας, ὀρθοῦτε κάρα·  
 λέλνυμαι μελέων σύνδεσμα, φίλαι.  
 200 λάβετε' εὐνήχεις χεῖρας, πρόπολοι.  
 βαρὺ μοι κεφαλῆς ἐπίκρανον ἔχειν·  
 ἄφελ', ἀμπέτασον βόστρυχον ὦμοις.  
 ΤΡΟ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς  
 204 μετάβαλλε δέμας.

- 205 ῥᾶον δὲ νόσον μετὰ θ' ἡσυχίας  
καὶ γενναίου λήματος οἴσεις·  
μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.  
ΦΑΙ. αἰαῖ.
- 208 πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος  
καθαρῶν ὑδάτων πῶμ' ἀρυσάιμαν,  
ὑπὸ τ' αἰγέροις ἐν τε κομήτῃ  
λειμῶνι κλιθεῖς ἀναπαυσαίμαν.
- 212 ΤΡΟ. ὦ παῖ, τί θροεῖς ;  
οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει,  
μυνίας ἔποχον ρίπτουσα λόγον ;  
ΦΑΙ. πέμπετέ μ' εἰς ὄρος· εἴμι πρὸς ὕλαν
- 216 καὶ παρὰ πεύκας, ἵνα θροφόνοι  
στείβουσι κύνες,  
βαλίσαις ἐλάφοις ἐγχριμπτομένα·  
πρὸς θεῶν, ἔραμαι κυσὶ θωύξαι,
- 220 καὶ παρὰ χαίταν ξανθὰν ρίψαι  
Θεσσαλὸν δρπακ', ἐπίλογχον ἔχουσ'  
ἐν χειρὶ βέλος.
- ΤΡΟ. τί ποτ', ὦ τέκνον, τάδε κηραίνεις ;
- 224 τί κυνηγεσίῳ καὶ σοὶ μελέτης ;  
τί δὲ κρηναίων νασμῶν ἔρασαι ;  
πάρα γὰρ δροσερὰ πύργοις συνεχῆς  
κλιτύς, ὅθεν σοι πῶμα γένοιτ' ἂν.
- 228 ΦΑΙ. δέσποιν' ἁλίας Ἄρτεμι Δίμνας  
καὶ γυμνασίῳ τῶν ἵπποκρότων,  
εἴθε γενοίμαν ἐν σοῖς δαπέδοις,  
πώλους Ἐνέτας δαμαλιζομένα.
- 232 ΤΡΟ. τί τόδ' αὖ παράφρων ἐρρήψας ἔπος ;  
νῦν δὴ μὲν ὄρος βᾶς' ἐπὶ θήρας  
πόθον ἐστέλλον, νῦν δ' αὖ ψαμάθοις  
ἐπ' ἀκυμάντοισι πώλων ἔρασαι.
- 236 τάδε μαντείας ἄξια πολλᾶς,  
ὅστις σε θεῶν ἀνασειράζει,  
καὶ παρακόπτει φρένας, ὦ παῖ.
- ΦΑΙ. δύστανος ἐγώ, τί ποτ' εἰργασάμαν ;
- 240 ποῖ παρεπλάγχθην γνώμας ἀγαθᾶς ;  
ἐμάνην, ἔπεσον δαίμονος ἄτq.  
φεῦ φεῦ, τλήμων.  
μαῖα, πάλιν μου κρύψον κεφαλᾶγ'



- 244 αἰδούμεθα γὰρ τὰ λελεγμένα μοι.  
κρύπτε· κατ' ὅσων δάκρυ μοι βαίνει,  
καὶ ἐπ' αἰσχύνῃν ὄμμα τέτραπται.  
τὸ γὰρ ὀρθοῦσθαι γνῶμαν ὀδυνᾷ,  
248 τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ  
μὴ γιγνώσκοντ' ἀπολέσθαι.  
ΤΡΟ. κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος  
σῶμα καλύψει;  
252 πολλὰ διδάσκει μ' ὁ πολὺς βίος.  
χρῆν γὰρ μετρίας εἰς ἀλλήλους  
φιλίας θνατοὺς ἀνακίρνασθαι,  
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχᾶς,  
256 εὖλυντα δ' εἶναι στέργηθρα φρενῶν,  
ἀπὸ τ' ὥσασθαι καὶ ξυντεῖναι.  
τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν  
ψυχὰν χαλεπὸν βᾶρος, ὥς καγὼ  
260 τῆσδ' ὑπεραλγῶ.  
βίотου δ' ἀτρεκεῖς ἐπιτηδεύσεις  
φασὶ σφάλλιν πλέον ἢ τέρπειν,  
τῇ θ' ὑγίει μᾶλλον πολεμεῖν.  
264 οὕτω τὸ λίαν ἥσσον ἐπαινῶ  
τοῦ μηδὲν ἄγαν·  
καὶ ξυμφήσουσι σοφοί μοι.  
ΧΟΡ. γύναι γεραῖά, βασιλίδος πιστὴ τροφὴ  
268 Φαίδρας, ὀρῶμεν τάσδε δυστήνους τύχας·  
ἄσημα δ' ἡμῖν ἥτις ἐστὶν ἡ νόσος·  
σοῦ δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν.  
ΤΡΟ. οὐκ οἶδ' ἐλέγχουσ'· οὐ γὰρ ἐννέπειν  
θέλει.  
272 ΧΟΡ. οὐδ' ἥτις ἀρχὴ τῶνδε πημάτων ἔφυ;  
ΤΡΟ. ἐς ταῦτ' ἤκει· πάντα γὰρ σιγᾷ τάδε.  
ΧΟΡ. ὥς ἀσθενεῖ τε καὶ κατέξανται δέμας.  
ΤΡΟ. πῶς δ' οὐ, τριταίαν γ' οὐσ' ἄσιτος  
ἡμέραν;  
276 ΧΟΡ. πότερον ὑπ' ἄτης, ἢ θανεῖν πειωμένη;  
ΤΡΟ. θανεῖν· ἀσιτεῖ δ' εἰς ἀπόστασιν βίου.  
ΧΟΡ. θανμαστὸν εἶπας, εἰ τὰδ' ἐξαρκεῖ πόσει.  
ΤΡΟ. κρύπτει γὰρ ἥδε πῆμα κοῦ φησιν νοσεῖν.  
280 ΧΟΡ. ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται  
βλέπων;

281 ΤΡΟ. ἔκδημος ὦν γὰρ τῇσδε τυγχάνει  
χθονός.

ΧΟΡ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρω-  
μένη

νόσον πυθέσθαι τῇσδε καὶ πλάνον φρενῶν;

284 ΤΡΟ. ἐς πάντ' ἀφίγμαι, κούδεν εἰργασμαι  
πλέον

οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας,  
ὥς ἂν παρούσα καὶ σύ μοι ξυμπαρτυρῆς  
οἷα πέφυκα δυστυχοῦσι δεσπόταις.

288 ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων  
λαθώμεθ' ἄμφω, καὶ σύ θ' ἡδίων γενοῦ,  
στυγνὴν ὄφρυν λύσασα καὶ γνώμης ὀδόν,

ἐγὼ θ' ὅπη σοι μὴ καλῶς τόθ' εἰδόμην  
292 μεθεῖς, ἐπ' ἄλλον εἰμι βελτίῳ λόγον.

κεῖ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,  
γυναῖκες αἶδε συγκαθιστάναι νόσον.

εἰ δ' ἐκφορός σοι συμφορὰ πρὸς ἄρσενας,  
296 λέγ', ὥς ἱατροῖς πρᾶγμα μηνυθῇ τόδε.

εἰεν· τί σιγᾶς; οὐκ ἔχρην σιγᾶν, τέκνον,  
ἀλλ' ἢ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,  
ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.

300 φθέγξαι τι· δεῦρ' ἄθροσον· ὦ τάλαιν' ἐγώ.  
γυναῖκες, ἄλλως τοῦσδε μοχθοῦμεν πόνοους,

ἴσον δ' ἄπεσμεν τῷ πρίν· οὔτε γὰρ τότε  
λόγοις ἐτέγγεθ' ἦδε, νῦν τ' οὐ πείθεται.

304 ἀλλ' ἴσθι μέντοι, πρὸς τὰδ' ἀνθαδεστέρα  
γίγνου θαλάσσης, εἰ θανεῖ, προδοῦσα σοὺς

παῖδας, πατρώων μὴ μεθέξοντας δόμων,  
μὰ τὴν ἀνασσαν ἱππίαν Ἀμαζόνα,

308 ἢ σοῖς τέκνοισι δεσπότην ἐγείνατο  
νόθον, φρουοῦντα γνήσι, οἷσθ' αἶνιν καλῶς,  
Ἰππόλυτον.

ΦΑΙ. οἶμοι.

ΤΡΟ. θιγγάνει σέθεν τόδε;

ΦΑΙ. ἀπώλεσάς με, μαῖα, καὶ σε πρὸς θεῶν  
312 τοῦδ' ἀνδρὸς αὐθις λίσσομαι σιγᾶν πέρι.

ΤΡΟ. ὀρᾶς; φρονεῖς μὲν εὖ, φρουοῦσα δ' οὐ  
θέλεις

παῖδάς τ' ὀνῆσαι καὶ σὺν ἐκώσαι βίον.

- 315 ΦΑΙ. φιλῶ τέκν'· ἄλλη δ' ἐν τύχῃ χειμά-  
ζομαι.
- 316 ΤΡΟ. ἀγνάς μὲν, ὦ παῖ, χεῖρας αἵματος φέ-  
ρεις;  
ΦΑΙ. χεῖρες μὲν ἀγναί, φρὴν δ' ἔχει μίασμά τι.  
ΤΡΟ. μὴν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;  
ΦΑΙ. φίλος μ' ἀπόλλυσ' οὐχ ἐκοῦσαν οὐχ  
ἐκῶν.
- 320 ΤΡΟ. Θησεύς τιν' ἡμάρτηκεν ἐς σ' ἁμαρτίαν;  
ΦΑΙ. μὴ δρῶς' ἔγωγ' ἐκείνον ὀφθεῖν κακῶς.  
ΤΡΟ. τί γὰρ τὸ δεινὸν τοῦθ' ὃ σ' ἐξαίρει  
θανεῖν;  
ΦΑΙ. ἔα μ' ἁμαρτεῖν· οὐ γὰρ ἐς σ' ἁμαρτάνω.
- 324 ΤΡΟ. οὐ δῆθ' ἐκοῦσά γ', ἐν δὲ σοὶ λελείπομαι.  
ΦΑΙ. τί δρᾶς; βιάζει χειρὸς ἐξηρτημένη;  
ΤΡΟ. καὶ σὼν γε γονάτων οὐ μεθίσομαί ποτε.  
ΦΑΙ. κάκ', ὦ τάλαινα, σοὶ τάδ', εἰ πεύσει,  
κακά.
- 328 ΤΡΟ. μεῖζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι  
κακόν;  
ΦΑΙ. ὀλεῖ· τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.  
ΤΡΟ. κάπειτα κρύπτεις χρήσθ' ἱκνουμένης  
ἐμοῦ;  
ΦΑΙ. ἐκ τῶν γὰρ αἰσchrῶν ἐσθλὰ μηχανώ-  
μεθα.
- 332 ΤΡΟ. οὐκοῦν λέγουσα τιμιωτέρα φανεῖ.  
ΦΑΙ. ἀπελθε πρὸς θεῶν, δεξιάν τ' ἐμὴν μέθεις.  
ΤΡΟ. οὐ δῆτ', ἐπεὶ μοι δῶρον οὐ δίδως δ' χρῆν.  
ΦΑΙ. δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν.
- 336 ΤΡΟ. σιγῶμ' ἂν ἤδη· σὺς γὰρ οὐντεῦθεν  
λόγος.  
ΦΑΙ. ὦ τλῆμον, οἶον, μῆτερ, ἡράσθης ἔρον.  
ΤΡΟ. δὴν ἔσχε ταύρου, τέκνον, ἢ τί φῆς τύδε;  
ΦΑΙ. σύ τ', ὦ τάλαιν' ὅμαιμε, Διονύσου δάμαρ.
- 340 ΤΡΟ. τέκνον, τί πάσχεις; συγγόνους κακορ-  
ρόθεῖς.  
ΦΑΙ. τρίτη δ' ἐγὼ δύστηνος ὥς ἀπόλλυμαι.  
ΤΡΟ. ἔκ τοι πέπληγμαι· ποῖ προβήσεται  
λόγος;  
ΦΑΙ. ἐκείθεν ἡμεῖς οὐ νεωστὶ δυστυχεῖς.

344 ΤΡΟ. οὐδέν τι μᾶλλον οἶδ' ἂ βούλομαι κλύειν.  
ΦΑΙ. φεῦ·

πῶς ἂν σύ μοι λέξεις αἶμ' ἐχρῆν λέγειν;

ΤΡΟ. οὐ μάντις εἰμὶ τάφανη γινῶναι σαφῶς.

ΦΑΙ. τί τοῦθ' ὁ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;

348 ΤΡΟ. ἡδιστον, ὦ παῖ, ταῦτόν ἀλγεινόν θ' ἅμα.

ΦΑΙ. ἡμεῖς ἂν εἴμεν θατέρῳ κεχρημένοι.

ΤΡΟ. τί φῆς; ἐρᾶς, ὦ τέκνον, ἀνθρώπων  
τινός;

ΦΑΙ. ὅστις πύθ' οὐτός ἐσθ' ὁ τῆς Ἀμαζόνος

352 ΤΡΟ. Ἴππόλυτον αὐδᾶς;

ΦΑΙ. σοῦ τάδ' οὐκ ἐμοῦ  
κλύεις.

ΤΡΟ. οἶμοι, τί λέξεις, τέκνον; ὥς μ' ἀπώ-  
λεσας.

γυναῖκες, οὐκ ἀνάσχετ', οὐκ ἀνέξομαι  
ζῶσ'· ἐχθρὸν ἦμαρ, ἐχθρὸν εἰσορῶ φάος.

356 ρίψω, μεθήσω σῶμ'· ἀπαλλαχθήσομαι  
βίου θανοῦσα. χαίρετ'· οὐκέτ' εἰμ' ἐγώ.

οἱ σῶφρονες γὰρ οὐχ ἐκόντες, ἀλλ' ὁμως  
κακῶν ἐρῶσι. Κύπρις οὐκ ἄρ' ἦν θεός,

360 ἀλλ' εἴ τι μεῖζον ἄλλο γίγνεται θεοῦ,  
ἢ τήνδε καμὲ καὶ δόμους ἀπώλεσεν.

ΧΟΡ. αἶες ὦ, ἔκλυες ὦ

ἀνήκουστα τᾶς

τυράννου πάθεα μέλεα θρεομένας.

ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,

364 κατανύσαι φρενῶν. ἰὼ μοι, φεῦ φεῦ.

ὦ τάλαινα τῶνδ' ἀλγέων·

ὦ πόνοι τρέφοντες βροτούς.

ὀλωλας, ἐξέφηνας ἐς φάος κακά.

368 τίς σε παναμέριος ὕδὲ χρόνος μένει;

τελευτάσεται τι καινὸν δόμοις.

ἄσημα δ' οὐκέτ' ἐστὶν οἱ φθίνει τύχα

Κύπριδος, ὦ τάλαινα παῖ Κρησία.

372 ΦΑΙ. Τροιζήνιαι γυναῖκες, αἱ τόδ' ἔσχατον  
οἰκείτε χώρας Πελοπίας προνώπιον,  
ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ  
θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος.

376 καί μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν

- 377 πρᾶσσειν κάκιον· ἔστι γὰρ τό γ' εὖ φρονεῖν  
 πολλοῖσιν, ἀλλὰ τῇδ' ἀθρητέον τόδε·  
 τὰ χρῆστ' ἐπιστάμεσθα καὶ γινώσκομεν,  
 380 οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὕπο,  
 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ  
 ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,  
 μακραί τε λésχαι καὶ σχολή, τερπνὸν κακόν,  
 384 αἰδώς τε. δισσαὶ δ' εἰσίν· ἡ μὲν οὐ κακή,  
 ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής,  
 οὐκ ἂν δύ' ἦσθην ταῦτ' ἔχοντε γράμματα.  
 ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγώ,  
 388 οὐκ ἔσθ' ὁποίῳ φαρμάκῳ διαφθερεῖν  
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν.  
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν·  
 ἐπεὶ μ' ἔρωσ ἐτρωσεν, ἐσκόπουν ὅπως  
 392 κάλλιστ' ἐνέγκαιμ' αὐτόν. ἡρξάμην μὲν οὖν  
 ἐκ τοῦδε σιγᾶν τήνδε καὶ κρύπτειν νόσον.  
 γλώσση γὰρ οὐδὲν πιστόν, ἡ θυραῖα μὲν  
 φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,  
 396 αὐτὴ δ' ὑφ' αὐτῆς πλεῖστα κέκτηται κακά.  
 τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν  
 τῷ σωφρονεῖν νικῶσα προὔνοησάμην.  
 τρίτον δ', ἐπειδὴ τοισίδ' οὐκ ἐξήνυτον  
 400 Κύπριν κρατῆσαι, κατθανεῖν ἔδοξέ μοι  
 κράτιστον· οὐδείς ἀντερεῖ βουλευέμασιν.  
 ἐμοὶ γὰρ εἴη μήτε λανθάνειν καλὰ  
 μήτ' αἰσχρὰ δρώσῃ μάρτυρας πολλοὺς ἔχειν.  
 404 τὸ δ' ἔργον ἤδη τὴν νόσον τε δυσκλεᾶ,  
 γυνή τε πρὸς τοῖσδ' οὐσ' ἐγίγνωσκον καλῶς,  
 μίσημα πᾶσιν. ὥς ὄλοιτο παγκάκως  
 408 ἥτις πρὸς ἄνδρας ἤρξατ' αἰσχύνειν λέχη  
 πρώτη θυραίους. ἐκ δὲ γενναίων δύμων  
 τόδ' ἤρξε θηλείαισι γίγνεσθαι κακόν.  
 ὅταν γὰρ αἰσχρὰ τοῖσιν ἐσθλοῖσιν δοκῇ,  
 412 ἡ κάρτα δόξει τοῖς κακοῖς εἶναι καλά.  
 μισῶ δὲ καὶ τὰς σώφρονας μὲν ἐν λόγοις,  
 λάθρᾳ δὲ τόλμας οὐ καλὰς κεκτημένας.  
 αἱ πῶς ποτ', ὦ δέσποινα ποντία Κύπρι,  
 416 βλέπουσιν ἐς πρόσωπα τῶν ξυνεννετῶν,  
 οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην

- 418 τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῆ ;  
 ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,  
 420 ὥς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἄλῳ,  
 μὴ παῖδας οὐς ἔτικτον· ἀλλ' ἐλεύθεροι  
 παρῤῥησία θάλλοντες οἰκοῦεν πόλιν  
 κλεινῶν Ἀθηνῶν, μητρὸς οὐνεκ' εὐκλειεῖς.  
 424 δουλοῖ γὰρ ἄνδρα, κἂν θρασύσπλαγχνός τις ᾖ,  
 ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά.  
 μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῳ,  
 γνῶμην δικαίαν ἀγαθὴν, ὅτῳ παρῇ.  
 428 κακοὺς δὲ θνητῶν ἐξέφην, ὅταν τύχῃ,  
 προθεῖς κάτοπτρον ὥστε παρθένω νέᾳ  
 χρόνος. παρ' οἷσι μήποτ' ὀφθείην ἐγώ.

ΧΟΡ. φεῦ φεῦ. τὸ σῶφρον ὥς ἀπανταχῇ  
 καλόν,

- 432 καὶ δόξαν ἐσθλὴν ἐν βροτοῖς κομίζεται.  
 ΤΡΟ. δέσποιν', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως  
 ἢ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·  
 νῦν δ' ἐννοοῦμαι φαῦλος οὖσα· κἂν βροτοῖς  
 436 αἱ δευτεραί πως φροντίδες σοφώτεραί.  
 οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγον  
 πέπονθας· ὄργαι δ' ἐς σ' ἀπέσκηψαν θεᾶς.  
 ἔρᾳς· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.  
 440 κἄπειτ' ἔρωτος οὐνεκα ψυχὴν ὀλεῖς;  
 οὐτάρ αὖ λύει τοῖς ἔρωσι τῶν πέλας,  
 ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεῶν·  
 Κύπρις γὰρ οὐ φορητόν, ἦν πολλὴ ῥινῇ·  
 444 ἢ τὸν μὲν εἰκονθ' ἡσυχῇ μετέρχεται,  
 ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὔρη μέγα,  
 τοῦτον λαβούσα πῶς δοκεῖς καθύβρισεν.  
 φοιτᾷ δ' ἂν αἰθέρ', ἔστι δ' ἐν θαλασσίῳ  
 448 κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφν·  
 ἧδ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσα ἔρον;  
 οὐ πάντες ἐσμὲν οἱ κατὰ χθόν' ἔκγονοι.  
 ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων  
 452 ἔχουσιν, αὐτοί τ' εἰσὶν ἐν μουσαῖς ἀεὶ,  
 ἴσασι μὲν Ζεὺς ὥς ποτ' ἠράσθη γάμων  
 Σεμέλης, ἴσασι δ' ὥς ἀνῆρπασέν ποτε  
 ἡ καλλιφεγγὴς Κέφαλον ἐς θεοὺς Ἔως  
 456 ἔρωτος οὐνεκ'· ἀλλ' ὁμως ἐν οὐρανῷ

- 457 ναίουνσι, κού φεύγουσιν ἐκποδῶν θεούς,  
 στέργουσι δ', οἶμαι, ξυμφορᾷ νικώμενοι·  
 σὺ δ' οὐκ ἀνέξει; χρῆν σ' ἐπὶ ῥητοῖς ἄρα  
 460 πατέρα φυτεύειν ἢ πλὴν δεσπύταις θεοῖς  
 ἄλλοισιν, εἰ μὴ τοῦσδε γε στέρξεις νόμους.  
 πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν  
 νοσοῦνθ' ὀρώντας λέκτρα μὴ δοκεῖν ὄραν;  
 464 πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι  
 ξυνεκκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ  
 τάδ' ἐστὶ θνητῶν, λαυθάνειν τὰ μὴ καλὰ.  
 οὐδ' ἐκπονεῖν τοι χρῆν βίον λίαν βροτούς·  
 468 οὐδὲ στέγην γὰρ ἧς κατηρεφεῖς δόμοι  
 καλῶς ἀκριβώσειαν· ἐς δὲ τὴν τύχην  
 πεσοῦσ' ὅσπῃ σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς;  
 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,  
 472 ἄνθρωπος οὐσα κάρτα γ' εὖ πράξεις ἂν.  
 ἄλλ', ὦ φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,  
 λήξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις  
 τάδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν·  
 476 τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε.  
 νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.  
 εἰσὶν δ' ἐπιπδαὶ καὶ λόγοι θελκτῆριοι·  
 φανήσεται τι τῇσδε φάρμακον νόσον.  
 480 ἡτάρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἂν,  
 εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν.  
 ΧΟΡ. Φαίδρα, λέγει μὲν ἦδε χρησιμώτερα  
 πρὸς τὴν παροῦσάν ξυμφοράν, αἰνῶ δὲ σέ.  
 484 ὁ δ' αἶνος οὗτος δυσχερέστερος λόγων  
 τῶν τῇσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν.  
 ΦΑΙ. τοῦτ' ἔσθ' ὁ θνητῶν εὖ πόλεις οἰκου-  
 μένας  
 δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.  
 488 οὐ γάρ τι τοῖσιν ὥσθι τερπνὰ δεῖ λέγειν,  
 ἀλλ' ἐξ ὅτου τις εὐκλεὴς γενήσεται.  
 ΤΡΟ. τί σεμνομυθεῖς; οὐ λόγων εὐσχημό-  
 νων  
 δεῖ σ', ἀλλὰ τὰνδρός. ὥς τάχος διυστέον  
 492 τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.  
 εἰ μὲν γὰρ ἦν σοι μὴ πρὶ συμφοραῖς βίος  
 τοιαῖσδε, σώφρων δ' οὐσ' ἐτύγχανες γυνή,

- 495 οὐκ ἂν ποτ' εὐνῆς οὖνεχ' ἡδονῆς τε σῆς  
 496 προσῆγον ἂν σε δεῦρο· νῦν δ' ἀγὼν μέγας  
 σῶσαι βίον σόν, κοῦκ ἐπίφθονον τόδε.  
 ΦΑΙ. ὦ δεινὰ λέξασ', οὐχὶ συγκλήσεις στόμα,  
 καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους ;  
 500 ΤΡΟ. αἶσυχρ', ἀλλ' ἀμείνω τῶν καλῶν τάδ'  
 ἐστί σοι.  
 κρεῖσσον δὲ τοῦργον, εἴπερ ἐκώσσει γέ σε,  
 ἢ τοῦνομ', ὃ σὺ κατθανεῖ γανρουμένη.  
 ΦΑΙ. καὶ μὴ σε πρὸς θεῶν, εὐ λέγεις γάρ,  
 αἰσυχρὰ δέ,  
 504 πέρα προβῆς τῶνδ'· ὥς ὑπείργασμαι μὲν εὖ  
 ψυχὴν ἔρωτι, τᾶσυχρὰ δ' ἦν λέγεις καλῶς,  
 ἐς τοῦθ' δ' φεύγω νῦν ἀναλωθήσομαι.  
 ΤΡΟ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρ-  
 τάνειν·  
 508 εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις.  
 ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια  
 ἔρωτος, ἦλθε δ' ἄρτι μοι γνώμης ἔσω,  
 ἃ σ' οὐτ' ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβῃ φρενῶν  
 512 παύσει νόσου τῆσδ', ἦν σὺ μὴ γένη κακή.  
 δεῖ δ' ἐξ ἐκείνου δῆ τι τοῦ ποθουμένου  
 σημεῖον, ἢ λόγον τίν' ἢ πέπλων ἄπο  
 λαβεῖν, ξυνάψαι γ' ἐκ δυοῖν μίαν χάριν.  
 516 ΦΑΙ. πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμα-  
 κον ;  
 ΤΡΟ. οὐκ οἶδ'· ὄνασθαι, μὴ μαθεῖν, βούλου,  
 τέκνον.  
 ΦΑΙ. δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφή.  
 ΤΡΟ. πάντ' ἂν φοβηθεῖς ἴσθι· δειμαίνεις  
 δὲ τί ;  
 520 ΦΑΙ. μὴ μοί τι Θησέως τῶνδε μηνύσης τόκω.  
 ΤΡΟ. ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς.  
 μόνον σύ μοι, δέσποινα ποντία Κύπρι,  
 ξυνεργὸς εἴης. τᾶλλα δ' οἷ' ἐγὼ φρονῶ  
 524 τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.  
 ΧΟΡ. Ἔρως, Ἔρως, ὃ κατ' ὁμμάτων  
 στάζεις πόθον, εἰσάγων γλυκεῖαν  
 ψυχᾷς χάριν οἷς ἐπιστρατεύσῃ,  
 528 μὴ μοί ποτε σὺν κακῷ φανείης;



- 529 μηδ' ἄρ' ἄνθος ἔλθοις.  
 οὔτε γὰρ πυρὸς οὔτ'  
 ἄστρον ὑπέρτερον βέλος,  
 532 οἷον τὸ τᾶς Ἀφροδίτας  
 ἴησιν ἐκ χειρῶν  
 Ἔρωσ, ὁ Διὸς παῖς.  
 ἄλλως ἄλλως παρὰ τ' Ἀλφεῶ,  
 536 Φοῖβον τ' ἐπὶ Πυθίοις τεράμνοισ,  
 βούταν φόνον Ἑλλὰς αἰ' ἀέξει·  
 Ἔρωτα δέ, τὸν τύραννον ἀνδρῶν,  
 τὸν τᾶς Ἀφροδίτας  
 540 φιλότατων θαλάμων  
 κληδοῦχον, οὐ σεβίζομεν,  
 πέρθοντα καὶ διὰ πάσας  
 ἰόντα συμφορᾶς  
 544 θνατοῖς, ὅταν ἔλθῃ.  
 τὰν μὲν Οἰχαλίᾳ  
 πῶλον, ἄζυγα λέκτρων,  
 548 ἀνανδρον τὸ πρὶν καὶ ἀνυμφον, οἴκων  
 ζεύξας ἅπ' εἰρεσία, δρομάδα  
 τίν' Αἰδὸς ὥστε βάκχαν,  
 σὺν αἵματι, σὺν καπνῷ  
 552 φονίοις θ' ὑμεναίοισιν  
 Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν  
 ὦ τλάμων ὑμεναίων.  
 ὦ Θήβας ἱερὸν  
 556 τεῖχος, ὦ στόμα Δίρκας,  
 συνείποιτ' ἂν ἡ Κύπρις οἷον ἔρπει.  
 βροντᾷ γὰρ ἀμφιπύρῳ τοκάδα  
 560 τὰν Διογόνειο Βάκχου  
 νυμφευσαμέναν πότμῳ  
 φονίῳ κατεκοίμασε.  
 δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ'  
 564 οἷα τις πεπόταται.  
 ΦΑΙ. σιγήσατ', ὦ γυναῖκες· ἐξηργάσμεθα.  
 ΧΟΡ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισι  
 σοῖς;  
 ΦΑΙ. ἐπίσχετ'· αὐδὴν τῶν ἔσωθεν ἐκμάθω.  
 568 ΧΟΡ. σιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε.  
 ΦΑΙ. ἰὼ μοι, αἰαῖ.

570 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων.

ΧΟΡ. τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;

572 ἔνεπε τίς φοβεῖ σε φάμα, γύναι, φρένας ἐπίσσυτος.

ΦΑΙ. ἀπωλόμεσθα. ταῖσδ' ἐπιστᾶσαι πύλαις

576 ἀκούσασθ' οἷος κέλαδος ἐν δόμοις πίτνει.

ΧΟΡ. σὺ παρὰ κλῆθρα· σοὶ μέλει πομπίμα φάτις δωμάτων.

580 ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακόν.

ΦΑΙ. ὁ τῆς φιλίππου παῖς Ἀμαζόνος βοᾷ

584 Ἴππολυτος, αὐδῶν δεινὰ πρόσπολον κακά.

ΧΟΡ. ἰαχὰν μὲν κλύω, σαφεῖς δ' οὐκ ἔχω γεγωνεῖν ὅπα.

διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.

588 ΦΑΙ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,

τὴν δεσπότου προδοῦσαν ἐξαυδᾷ λέχος.

ΧΟΡ. ὦ μοι ἐγὼ κακῶν. προδέδοσαι, φίλα.

592 τί σοι μήσομαι; τὰ κρύπτ' ἄρα πέφηνε, διὰ δ' ὄλλυσαι

ΦΑΙ. αἰαῖ, ἔ. ἔ.

ΧΟΡ. πρόδοτος ἐκ φίλων.

596 ΦΑΙ. ἀπώλεσέν μ' εἰποῦσα συμφορὰς ἐμάς, φίλως, καλῶς δ' οὐ τήνδ' ἰωμένη νόσον.

ΧΟΡ. πῶς οὖν; τί δράσεις, ὦ παθοῦς' ἀμήχανα;

ΦΑΙ. οὐκ οἶδα πλὴν ἔν, κατθανεῖν ὅσον τάχος

600 τῶν νῦν παρόντων πημάτων ἄκος μόνον.

ΙΠΠ. ὦ γαῖα μήτερ ἡλίου τ' ἀναπτυχαί, οἷων λόγων ἄρρητον εἰσήκουσ' ὅπα.

ΤΡΟ. σίγησον, ὦ παῖ, πρὶν τιν' αἰσθῆσθαι βοῆς.

604 ΙΠΠ. οὐκ ἔστ' ἀκούσας δεῖν ὅπως σιγήσομαι.

ΤΡΟ. ναὶ πρὸς σε τῆς σῆς δεξιᾶς εὐωλένου.

ΙΠΠ. οὐ μὴ προσοίσσεις χεῖρα μηδ' ἄψει πέπλων;

ΤΡΟ. ὦ πρὸς σε γονάτων, μηδαμῶς μ' ἐξεργάσῃ.

608 ΙΠΠ. τί δ', εἴπερ ὡς φῆς μηδὲν εἶρηκας κακόν;

ΤΡΟ. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὕδεν.

ΙΠΠ. τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν.

ΤΡΟ. ὦ τέκνον, ὄρκους μηδαμῶς ἀτιμάσῃς.

612 ΙΠΠ. ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρὴν ἀνώμοτος.

ΤΡΟ. ὦ παῖ, τί δράσεις; σοὺς φίλους διεργάσει;

ΙΠΠ. ἀπέπτυσ'· οὐδεὶς ἄδικός ἐστ' ἐμοὶ φίλος.

ΤΡΟ. σύγγνωθ'· ἁμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον.

616 ΙΠΠ. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακόν

γυναῖκας ἐς φῶς ἡλίου κατῴκισας;

εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,

οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε,

620 ἀλλ' ἀντιθέντας σοῖσιν ἐν ναοῖς βροτοῦς

ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος

παίδων πρίασθαι σπέρμα, τοῦ τιμήματος

τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασι

624 ναίειν ἐλευθέροισι θηλειῶν ἄτερ.

νῦν δ' ἐς δόμους μὲν πρῶτον ἄξεσθαι κακὸν

μέλλοντες ὄλβον δωμάτων ἐκτίνομεν.

τούτῃ δὲ δῆλον ὡς γυνὴ κακὸν μέγα·

628 προσθεῖς γὰρ ὁ σπείρας τε κακθρέψας πατὴρ

φερνὰς ἀπώκισ', ὡς ἀπαλλαχθῇ κακοῦ·

ὁ δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους κακὸν

γέγηθε κόσμον προστιθεῖς ἀγάλματι

632 καλὸν κακίστῃ καὶ πέπλοισιν ἐκπονεῖ,

δύστηνος, ὄλβον δωμάτων ὑπεξελών.

ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς

γαμβροῖσι χαίρων σώζεται πικρὸν λέχος,

636 ἢ χρηστὰ λέκτρα, πενθεροὺς δ' ἀνωφελεῖς

λαβὼν πιέζει τὰγαθῷ τὸ δυστυχές.

ῥᾶστον δ', ὅτῃ τὸ μηδέν, ἀλλ' ἀνωφελὲς

εὐηθία κατ' οἶκον ἴδρυται γυνή.

640 σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις

εἴη φρονοῦσα πλείον ἢ γυναῖκα χρή.

- 642 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις  
 ἐν ταῖς σοφαῖσιν· ἡ δ' ἀμήχανος γυνή  
 644 γνώμη βραχεία μωρίαν ἀφηρέθη.  
 χοῆν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν,  
 ἀφθογγα δ' αὐταῖς συγκατοικίζειν δάκη  
 θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα  
 648 μήτ' ἐξ ἐκείνων φθέγμα δεῖξασθαι πάλιν.  
 νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ  
 βουλευματ', ἔξω δ' ἐκφέρουσι πρόσπολοι.  
 ὥς καὶ σύ γ' ἡμῖν πατρός, ὦ κακὸν κᾶρα,  
 652 λέκτρων ἀθίκτων ἤλθες ἐς συναλλαγάς·  
 ἄγῳ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι,  
 ἐς ὧτα κλύζων. πῶς ἂν οὖν εἶην κακός,  
 ὃς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ ;  
 656 εὖ δ' ἴσθι, τοῦμόν σ' εὐσεβὲς σώζει, γύναι.  
 εἰ μὴ γὰρ ὕρκους θεῶν ἀφρακτος ᾔρεθην,  
 οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξειπεῖν πατρί.  
 νῦν δ' ἐκ δόμων μὲν ἔστ' ἂν ἐκδημος χθονὸς  
 660 Θησεὺς ἀπειμι, σῖγα δ' ἐξομεν στόμα.  
 θεάσομαι δὲ σὺν πατρός μολὼν ποδὶ  
 πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή·  
 τῆς σῆς δὲ τόλμης εἶσομαι γεγευμένος.  
 664 ὀλοισθε. μισῶν δ' οὐ ποτ' ἐμπλησθήσομαι  
 γυναῖκας, οὐδ' εἴ φησί τις μ' αἰεὶ λέγειν·  
 αἰεὶ γὰρ οὖν πῶς εἰσι κακῆναι κακαί.  
 ἢ νῦν τις αὐτὰς σωφρονεῖν διδαξάτω,  
 668 ἢ καμ' ἑάτω ταῖσδ' ἐπεμβαίνειν αἰεὶ.

ΧΟΡ. τάλανες ὦ κακοτυχεῖς

γυναικῶν πότμοι.

τίνας νῦν τέχνας ἔχομεν ἢ λόγους  
 σφαλεῖσαι κάθαρμα λύειν λόγου ;

- 672 ΦΑΙ. ἐτύχομεν δίκας, ἰὼ γὰ καὶ φῶς.

πᾶ ποτ' ἐξαλύξω τύχας ;

πῶς δὲ πῆμα κρύψω, φίλαι ;

- 676 τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν  
 πάρεδρος ἢ ξύνεργος ἀδίκων ἔργων  
 φανείη ; τὸ γὰρ παρ' ἡμῖν πάθος  
 παρὸν δυσεκπέρατον ἔρχεται βίου.  
 κακοτυχεστάτα γυναικῶν ἐγώ.

680 ΧΟΡ. φεῦ φεῦ. πέπρακται, κοῦ κατ' ὥρθωται  
τέχνη,

δέσποινα, τῆς σῆς προσόβλου, κακῶς δ' ἔχει.

ΦΑΙ. ὦ παγκακίστη καὶ φίλων διαφθορεῦ,  
οἷ εἰργάσω με. Ζεὺς σ' ὁ γεννήτωρ ἐμὸς  
684 πρόρριζον ἐκτρίψειεν οὐτάσας πυρὶ.

οὐκ εἶπον, οὐ σῆς προύνοησάμην φρενός,  
σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι;

σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλείεις  
688 θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.

οὗτος γὰρ ὀργῇ συντεθηγμένος φρένας  
ἐρεῖ καθ' ἡμῶν πατρὶ σὰς ἀμαρτίας,  
[ἐρεῖ δὲ Πιπθῆι τῷ γέροντι συμφοράς,]

692 πλήσει τε πᾶσαν γαῖαν αἰσχίστων λόγων.

ὅλοιον καὶ σὺ χῶστις ἄκοντας φίλους  
πρόθυμός ἐστι μὴ καλῶς ἐνεργετῆιν.

ΤΡΟ. δέσποινα, ἔχεις μὲν τὰ μὰ μέμψασθαι  
κακά·

696 τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ·

ἔχω δὲ καὶ γὰρ πρὸς τὰδ', εἰ δέξει, λέγειν.

ἔθρεψά σ', εὐνους τ' εἰμί· τῆς νόσου δέ σοι

ζητοῦσα φάρμαχ' εὐρον οὐχ ἄβουλόμην.

700 εἰ δ' εὖ γ' ἐπραξα, κάρτ' ἂν ἐν σοφοῖσιν ἦν  
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

ΦΑΙ. ἡ γὰρ δίκαια ταῦτα κάξαρκούντά μοι,

τρώσασαν ἡμᾶς εἴτα συγχωρεῖν λόγοις;

704 ΤΡΟ. μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγὼ  
ἀλλ' ἐστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον.

ΦΑΙ. παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ  
καλῶς

παρήνεσάς μοι κάπεχειρησας κακά.

708 ἀλλ' ἐκποδὼν ἄπελθε, καὶ σαντῆς πέρι  
φρόντιζ'· ἐγὼ γὰρ τὰ μὰ θήσομαι καλῶς.

ὑμεῖς δέ, παῖδες εὐγενεῖς Τροϊζήνιαι,

τοσόνδε μοι παράσχετ' ἐξαιτουμένα,

712 σιγῇ καλύψαθ' ἀνθάδ' εἰσηκούσατε.

ΧΟΡ. ὁμνυμι σεμνὴν Ἀρτεμιν, Διὸς κόρην,  
μηδὲν κακῶν σὼν ἐς φάος δείξειν ποτέ.

ΦΑΙ. καλῶς ἔλεξας. ἐν δὲ προτρέπουσ' ἐγὼ

716 εὖρημα δὴ τι τῆσδε συμφορᾶς ἔχω,

- 717 ὥστ' εὐκλεῆ μὲν παισὶ προσθεῖναι βίον,  
αὐτὴ τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.  
οὐ γάρ ποτ' αἰσχυρῶ γε Κρησίους δόμους,  
720 οὐδ' ἐς πρόσωπον Θησέως ἀφίξομαι  
αἰσχροῖς ἐπ' ἔργοις οὐνεκα ψυχῆς μιᾶς.  
ΧΟΡ. μέλλεις δὲ δὴ τι δρᾶν ἀνήκεστον κα-  
κόν;  
ΦΑΙ. θανεῖν· ὅπως δέ, τοῦτ' ἐγὼ βουλεύ-  
σομαι.  
724 ΧΟΡ. εὐφημος ἴσθι.  
ΦΑΙ. καὶ σύ γ' εὖ με νουθέτει.  
ἐγὼ δὲ Κύπριν, ἥπερ ἐξόλλυσαί με,  
ψυχῆς ἀπαλλαχθεῖσα τῇδ' ἐν ἡμέρᾳ  
τέρψω· πικροῦ δ' ἔρωτος ἥσσηθήσομαι.  
728 ἀτὰρ κακόν γε χᾶτέρῳ γενήσομαι  
θανοῦς, ἴν' εἰδῇ μὴ πὶ τοῖς ἐμοῖς κακοῖς  
ὑψηλὸς εἶναι· τῆς νόσου δὲ τῆσδέ μοι  
κοινῇ μετασχὼν σωφρονεῖν μαθήσεται.  
732 ΧΟΡ. ἡλιβάτοις ὑπὸ κενθμῶσι γενοίμαν,  
ἵνα με πτεροῦσαν ὄρνιν  
θεὸς ἐν πταναῖς ἀγέλαισιν θείῃ.  
ἀρθείην δ' ἐπὶ πόντιον  
736 κύμα τὰς Ἀδριηνᾶς  
ἀκτᾶς Ἑριδανοῦ θ' ὕδωρ·  
ἐνθα πορφύρεον σταλάσσουσ'  
εἰς οἶδμα πατρὸς τριτάλαιναι  
740 κόραι Φαέθοντος οἴκτῳ δακρύων  
τὰς ἠλεκτροφαεῖς αὐγὰς.  
Ἑσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν  
ἀνύσαμι τὰν αἰοιδῶν,  
744 ἵν' ὁ ποντομέδων πορφυρέας λίμνας  
ναύταις οὐκέθ' ὁδὸν νέμει,  
σεμνὸν τέρμονα κύρων  
οὐρανοῦ, τὸν Ἄτλας ἔχει,  
748 κρῆναί τ' ἀμβροσίαι χέονται  
Ζηνὸς μελάρων παρὰ κοίταις,  
ἵν' ὀλβιόδωρος αὖξει ζαθέα  
χθὼν εὐδαιμονίαν θεοῖς.  
752 ὦ λευκόπτρε Κρησία  
πορθμῖς, ἃ διὰ πόντιον

- 754 κῦμ' ἀλίκτυπον ἄλμας  
 756 ἐπόρευσας ἐμὰν ἀνασσαν ὀλβίῳν ἀπ' οἴκων,  
 κακονυμφοτάταν ὄνασιν.  
 ἦ γὰρ ἀπ' ἀμφοτέρων ἦ  
 Κρησίας ἐκ γᾶς δύσορνις  
 760 ἔπτατο κλεινὰς Ἀθάνας  
 Μουνύχου δ' ἀκταῖσιν ἐκδή-  
 σαντο πλεκτὰς πεισμάτων ἀρ-  
 χὰς ἐπ' ἀπείρου τε γᾶς ἔβασαν.  
 764 ἀνθ' ὧν οὐχ ὀσίῳν ἐρώ-  
 των δεινὰ φρένας Ἀφροδί-  
 τας νόσῳ κατεκλάσθη·  
 768 χαλεπᾷ δ' ὑπέραντλος οὔσα συμφορᾷ, τε-  
 ράμνων  
 ἀπο νυμφιδίων κρεμαστὸν  
 ἄψεται ἀμφὶ βρόχον λευ-  
 κᾷ καθαρμοζούσα δείρα,  
 772 δαίμονα στυγνὸν καταιδε-  
 σθείσα, τάν τ' εὐδοξον ἀνθαι-  
 ρουμένα φάμαν, ἀπαλλάσ-  
 σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα.

## ΕΞΑΓΓΕΛΟΣ.

- ιοῦ ἰοῦ.  
 776 βοηδρομεῖτε πάντες οἱ πέλας δόμων.  
 ἐν ἀγχόναϊς δέσποινα, Θησέως δάμαρ.  
 ΧΟΡ. φεῦ φεῦ, πέπρακται· βασιλις οὐκέτ'  
 ἔστι δὴ  
 γυνή, κρεμαστοῖς ἐν βρόχοις ἡρτημένη.  
 780 ΕΞΑΓ. οὐ σπεύσετ'; οὐκ οἶσει τις ἀμφιδέξιον  
 σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης;

## ΗΜΙΧΟΡΙΟΝ.

- φίλαι, τί δρῶμεν; ἡ δοκεῖ περᾶν δόμους,  
 λῦσαι τ' ἀνασσαν ἐξ ἐπισπαστῶν βρόχων;  
 784 ΗΜΙΧΟΡ. τί δ'; οὐ πάρεσι πρόσπολοι νεα-  
 νῖαι;  
 τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου.  
 ΕΞΑΓ. ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν.  
 πικρὸν τόδ' οἰκούρημα δεσπότηαις ἐμοῖς.

788 ΧΟΡ. ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή.  
ἦδη γὰρ ὡς νεκρόν νιν ἐκτείνουσι δῆ.

## ΘΗΣΕΥΣ.

γυναῖκες, ἵστε τίς ποτ' ἐν δόμοις βοή;  
ἦχ' ὡ βαρεῖα προσπόλων μ' ἀφίκετο.  
792 οὐ γάρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος  
πύλας ἀνοίξας εὐφρόνως προσενέπειν.  
μῶν Πιθέως τι γῆρας εἰργασται νέον;  
πρόσω μὲν ἦδη βίοτος, ἀλλ' ὁμως ἔτ' ἂν  
796 λυπηρὸς ἡμῖν τοῦσδ' ἂν ἐκλίποι δόμους.

ΧΟΡ. οὐκ ἐς γέροντας ἦδε σοι τείνει τύχη,  
Θησεῦ· νέοι θανόντες ἀλγυνούσί σε.

ΘΗ. οἴμοι· τέκνων μοι μή τι συλᾶται βίος;

800 ΧΟΡ. ζῶσιν, θανούσης μητρὸς ὡς ἀλγιστά  
σοι.

ΘΗ. τί φῆς; ὄλωλεν ἄλοχος; ἐκ τίνος τύ-  
χης;

ΧΟΡ. βρόχον κρεμαστὸν ἀγχύνης ἀνήψατο.

ΘΗ. λύπη παχυνθεῖς, ἡ ἀπὸ συμφορᾶς τί-  
νος;

804 ΧΟΡ. τοσοῦτον ἴσμεν· ἄρτι γὰρ καὶ γὰρ δό-  
μοις,

Θησεῦ, πάρεμι, σῶν κακῶν πενθήτρια.

ΘΗ. αἰαῖ. τί δῆτα τοῖσδ' ἀνέστεμμαι κᾶρα  
πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὢν;

808 χαλαῖτε κλῆθρα, πρόσπουλοι, πυλωμάτων,  
ἐκλύεθ' ἄρμούς, ὡς ἴδω πικρὰν θῆαν  
γυναικός, ἣ με κατθανοῦσ' ἀπώλεσεν.

ΧΟΡ. ἰὼ ἰὼ τάλαινα μελέων κακῶν·

812 ἔπαθες, εἰργάσω  
τοσοῦτον ὥστε τοῦσδε συγχέαι δόμους.  
αἰαῖ τόλμας, ὦ βιαίως θανοῦσ'  
ἀνοσίῳ τε συμφορᾷ, σᾶς χερὸς  
πάλαισμα μελέας.

816 τίς ἄρα σάν, τάλαιν', ἀμανροῖ ζόαν;

ΘΗ. ὦ μοι ἐγὼ πόνων ὢν ἔπαθον τάλας,  
τὰ μάλιστα ἐμῶν κακῶν. ὦ τύχα,

ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,

820 κηλὶς ἀφραστός ἐξ ἀλαστόρων τινός.



- 821 κατακονὰ μὲν οὖν ἀβίωτος βίου·  
 κακῶν δ' ὧ τάλας πέλαγος εἰσορῶ  
 ὑποῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν,  
 824 μὴδ' ἐκπεράσαι κύμα τῆσδε συμφορᾶς.  
 τίνα λόγον τάλας, τίνα τύχαν σέθεν  
 βαρύποτμον, γύναι, προσαυδῶν τύχῳ ;  
 828 ὄρνις γὰρ ὥς τις ἐκ χειρῶν ἄφαντος εἶ,  
 πῆδημ' ἐς ἄδου κραιπνὸν ὀρνήσασά μοι.  
 αἰαὶ αἰαί, μέλεα μέλεα τάδε πάθη.  
 πρόσωθεν δέ ποθεν ἀνακομίζομαι  
 832 τύχαν δαιμόνων ἀμπλακίαισι τῶν  
 πάροιθέν τινος.  
 ΧΟΡ. οὐ σοὶ τὰδ', ἀναξ, ἦλθε δὴ μόνῳ κακά·  
 πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λέχος.  
 836 ΘΗ. τὸ κατὰ γὰρ θέλω, τὸ κατὰ γὰρ κνέφας  
 μετοικεῖν σκότῳ θανῶν ὁ τλάμων,  
 τῆς σῆς στερηθεῖς φιλτάτης ὁμιλίας·  
 ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.  
 840 τίνος δὴ κλύω πόθεν θανάσιμος  
 τύχα σὰν ἔβα, γύναι, καρδίαν ;  
 εἴποι τις ἂν τὸ πραχθέν, ἡ μάτην ὄχλον  
 στέγει τύραννον δῶμα προσπόλων ἑμῶν ;  
 844 ἰὼ μοι σέθεν  
 μέλεος, οἶον εἶδον ἄλγος δόμων,  
 οὐ τλητὸν οὐδὲ ρητόν. ἀλλ' ἀπωλόμην·  
 ἔρημος οἶκος, καὶ τέκν' ὀρφανεύεται.  
 848 ΧΟΡ. ἔλιπες ἔλιπες, ὦ φίλα γυναικῶν  
 ἀρίστα θ' ὀπόσας ἐφορᾷ  
 φέγγος ἀελίου τε καὶ  
 νυκτὸς ἀστερωπὸς σελάνα.  
 852 τάλας, ὦ τάλας· ὅσον κακὸν ἔχει δόμος.  
 δάκρυσί μου βλέφαρα  
 καταχυθέντα τέγγεται σᾶ τύχα·  
 τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω παλαί.  
 856 ΘΗ. ἔα ἔα·  
 τί δὴ ποθ' ἦδε δέλτος ἐκ φίλης χειρὸς  
 ἠρτημένη ; θέλει τι σημῆναι νέον ;  
 ἀλλ' ἡ λέχους μοι καὶ τέκνων ἐπιστολὰς  
 ἔγραψεν ἡ δύστηνος ἐξαιτουμένη ;  
 860 θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θεσέως

- 861 οὐκ ἔστι δῶμά θ' ἥτις εἴσεισιν γυνή.  
καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου  
τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.
- 864 φέρ', ἐξελίξας περιβολὰς σφραγισμάτων  
ἰδὼ τί λέξαι δέλτος ἦδε μοι θέλει.
- ΧΟΡ. φεῦ φεῦ. τόδ' αὖ νεοχμὸν ἐκδοχαῖς  
ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν
- 868 ἀβίωτος βίου τύχα πρὸς τὸ κραν-  
θὲν εἶη τυχεῖν.  
ὀλομένους γάρ, οὐκέτ' ὄντας λέγω,  
φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους.  
ὦ δαῖμον, εἴ πως ἔστι, μὴ σφῆλῃς δόμους,
- 872 αἰτουμένης δὲ κλύθι μου· πρὸς γάρ τινας  
οἰωνὸν ὥστε μάντις εἰσορῶ κακοῦ.
- ΘΗ. οἴμοι. τόδ' οἶον ἄλλο πρὸς κακῷ κακόν,  
οὐ τλητὸν οὐδὲ λεκτόν. ὦ τάλας ἐγώ.
- 876 ΧΟΡ. τί χρῆμα, λέξον, εἴτι μοι λόγον μέτα.
- ΘΗ. βοᾷ βοᾷ δέλτος ἄλαστα. πᾶ φύγω  
βάρος κακῶν; ἀπὸ γὰρ ὀλόμενος οἴχομαι  
οἶον οἶον εἶδον ἐν γραφαῖς μέλος
- 880 φθεγγόμενον τλάμων.
- ΧΟΡ. αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.
- ΘΗ. τόδε μὲν οὐκέτι στόματος ἐν πύλαις  
καθέξω δυσεκπέρατον, ὀλοὸν
- 884 ὀλοὸν κακόν· ὦ πόλις πόλις.  
Ἴππόλυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν  
βία, τὸ σεμνὸν Ζηνὸς ὄμμ' ἀτιμάσας.  
ἀλλ', ὦ πάτερ Πόσειδον, ἅς ἐμοὶ ποτε
- 888 ἀρὰς ὑπέσχου τρεῖς, μιᾷ κατέργασαι  
τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγει  
τήνδ', εἴπερ ἡμῖν ὥπασας σαφεῖς ἀρὰς.
- ΧΟΡ. ἄναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·
- 892 γνῶσει γὰρ αὐθις ἀμπλακῶν. ἐμοὶ πιθοῦ.
- ΘΗ. οὐκ ἔστι. καὶ πρὸς γ' ἐξελῶ σφε τῆσδε  
γῆς,  
δυοῖν δὲ μοίραιν θατέρα πεπλήξεται·  
ἡ γὰρ Ποσειδῶν αὐτὸν εἰς Ἄιδου δόμους  
896 θανόντα πέμψει, τὰς ἐμὰς ἀρὰς σέβων,  
ἡ τῆσδε χώρας ἐκτεσῶν ἀλώμενος  
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.

899 ΧΟΡ. καὶ μὴν ὁδ' αὐτὸς παῖς σὸς ἐς καιρὸν  
πάρα,

900 Ἰππόλυτος· ὀργῆς δ' ἐξανεῖς κακῆς, ἄναξ  
Θησεῦ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.

ΙΠΠ. κραυγῆς ἀκούσας σῆς ἀφικόμεν, πάτερ,  
σπουδῇ τὸ μέντοι πρᾶγμ' ἐφ' ᾧ τὰ νῦν στένεις  
904 οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.

ἔα, τί χρῆμα; σὴν δάμαρθ' ὄρω, πάτερ,  
νεκρόν· μεγίστου θαύματος τόδ' ἄξιον·  
ἦν ἀρτίως ἔλειπόν, ἡ φάος τόδε

908 οὐπω χρόνον παλαιὸν εἰσεδέρκετο.

τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;  
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα.  
σιγᾶς; σιωπῆς δ' οὐδὲν ἔργον ἐν κακοῖς·

912 ἡ γὰρ ποθοῦσα πάντα καρδία κλύειν  
καὶ τοῖς κακοῖσι λίχνος οὐσ' ἄλίσκεται.  
οὐ μὴν φίλους γε, καὶ μᾶλλον ἢ φίλους,  
κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας.

916 ΘΗ. ὦ πόλλ' ἁμαρτάνοντες ἄνθρωποι μάτην,  
τί δὴ τέχνας μὲν μυρίας διδάσκετε  
καὶ πάντα μηχανᾶσθε κάξευρίσκετε,  
ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,

920 φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς;

ΙΠΠ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρο-  
νεῖν

τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι.  
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτοurgerεῖς, πάτερ,  
924 δέδοικα μή σου γλῶσσ' ὑπερβάλῃ κακοῖς.

ΘΗ. φεῦ, χρὴν βροτοῖσι τῶν φίλων τεκ-  
μήριον

σαφές τι κείσθαι καὶ διάγνωσιν φρενῶν,  
ὅστις τ' ἀληθὴς ἐστίν ὅς τε μὴ φίλος·

928 δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν,  
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν,  
ὥς ἡ φρονοῦσα τᾶδ' ἐξήλέγχετο

πρὸς τῆς δικαίας, κοῦκ ἂν ἠπατώμεθα.

932 ΙΠΠ. ἀλλ' ἡ τις ἐς σὸν οὐς με διαβαλὼν  
ἔχει

φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἵτιοι;  
ἐκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσουσί με

935 λόγοι παραλλάσσοντες ἔξεδροι φρενῶν.

936 ΘΗ. φεῦ τῆς βροτείας, ποῖ προβήσεται, φρε-  
νός ;

τί τέρμα τόλμης καὶ θράσους γενήσεται ;

εἰ γὰρ κατ' ἀνδρὸς βίοτον ἐξογκώσεται,

ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν

940 πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ

ἄλλην δεήσει γαῖαν, ἣ χωρήσεται

τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.

σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγώς

944 ἥσυχνε τὰμὰ λέκτρα, κάζελέγχεται

πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὢν.

δεῖξον δ', ἐπειδὴ γ' ἐς μίασμ' ἐλήλυθας,

τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.

948 σὺ δὴ θεοῖσιν, ὥς περισσὸς ὢν ἀνὴρ,

σύνει ; σὺ σώφρων καὶ κακῶν ἀκήρατος ;

οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμπους ἐγώ,

θεοῖσι προσθεῖς ἀμαθίαν φρονεῖν κακῶς.

952 ἤδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς

σίτοις καπήλεν, Ὀρφέα τ' ἀνακτ' ἔχων

βάκχευε, πολλῶν γραμμάτων τιμῶν καπνοῦς·

ἐπεὶ γ' ἐλήφθης. τοὺς δὲ τοιοῦτους ἐγώ

956 φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ

σεμνοῖς λόγοισιν, αἰσχροὶ μηχανώμενοι.

τέθνηκεν ἦδε· τοῦτό σ' ἐκώσσειν δοκεῖς ;

ἐν τῷδ' ἀλίσκει πλεῖστον, ὦ κάκιστε σὺ.

960 ποῖοι γὰρ ὄρκοι κρεῖσσονες, τίνες λόγοι

τῇσδ' ἂν γένοιντ' ἂν, ὥστε σ' αἰτίαν φυγεῖν ;

μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον

τοῖς γυνήσιοισι πολέμιον πεφυκέναι·

964 κακὴν ἄρ' αὐτὴν ἐμποροῦν βίου λέγεις,

εἰ δυσμενεία σῇ τὰ φίλτατ' ὤλεσεν.

ἀλλ' ὥς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἐνι,

γυναιξὶ δ' ἐμπεφυκεν· οἷδ' ἐγὼ νέους

968 οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,

ὅταν ταραξῇ Κέπρις ἡβῶσαν φρένα·

τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον.

νυν οὖν τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις,

972 νεκροῦ παρόντος μάρτυρος σαφεστάτου ;

ἔξερρε γαίης τῇσδ' ὅσον τάχος φυγὰς,

- 974 καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλῃς,  
μήτ' εἰς ὄρους γῆς ἧς ἐμὸν κρατεῖ δόρυ.
- 976 εἰ γὰρ παθὼν γε σοῦ τάδ' ἥσσηθήσομαι,  
οὐ μαρτυρήσει μ' Ἴσθμος Σίνις ποτὲ  
κτανεῖν ἑαυτόν, ἀλλὰ κομπάζειν μάτην,  
οὐδ' αἱ θαλάσσης σύννομοι Σκειρωνίδες
- 980 φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν.  
ΧΟΡ. οὐκ οἶδ' ὅπως εἴποιμ' ἂν εὐτυχεῖν τινα  
θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.  
ΙΠΠ. πάτερ, μένος μὲν ξύστασις τε σὼν φρε-  
νῶν
- 984 δεινὴ· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,  
εἴ τις διαπτύξειεν, οὐ καλὸν τόδε.  
ἐγὼ δ' ἄκομπος εἰς ὄχλον δοῦναι λόγον,  
ἐς ἡλικας δὲ κωλίγους σοφώτερος.
- 988 ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς  
φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.  
ὅμως δ' ἀνάγκη, συμφορᾶς ἀφιγμένης,  
γλῶσσάν μ' ἀφείναι. πρῶτα δ' ἄρξομαι λέγειν,
- 992 ὅθεν μ' ὑπῆλθες πρῶτον ὡς διαφθερῶν,  
κοῦκ ἀντιλέξοντ'. εἰσορᾶς φάος τόδε  
καὶ γαῖαν· ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,  
οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς.
- 996 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,  
φίλοις τε χρῆσθαι, μὴ ἀδικεῖν πειρωμένοις,  
ἀλλ' οἷσιν αἰδῶς μήτ' ἐπαγγέλλειν κακὰ  
μήτ' ἀνθυπουργεῖν αἰσχροῖς τοῖσι χρωμένους·
- 1000 οὐκ ἐγγελαστῆς τῶν ὀμιλούντων, πάτερ,  
ἀλλ' αὐτὸς οὐ παροῦσι καγγύς ὢν φίλοις.  
ἐνὸς δ' ἄθικτος, ὃ με νῦν ἐλεῖν δοκεῖς·  
λέχους γὰρ ἐς τόδ' ἡμέρας ἀγνὸν δίμας.
- 1004 οὐκ οἶδα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων  
γραφήν τε λεύσσω· οὐδὲ ταῦτα γὰρ σκοπεῖν  
πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.  
καίτοι τὸ σῶφρον τοῦμόν οὐ πείθει σ' ἴσως.
- 1008 δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.  
πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο  
πασῶν γυναικῶν; ἢ σὸν οἰκῆσειν δόμου  
ἐγκληρον εὐνὴν προσλαβὼν ἐπήλιπτα;
- 1012 μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.

- 1013 ἄλλ' ὥς τυραννεῖν ἤδ' τοῖσι σῶφροσιν  
ἤκιστα γ', εἰ μὴ τὰς φρένας διέφθορε  
θνητῶν ὅσοισιν ἀνδάνει μοναρχία.
- 1016 ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς  
πρῶτος θέλοιμ' ἄν, ἐν πόλει δὲ δεύτερος  
σὺν τοῖς ἀρίστοις εὐτυχεῖν αἰεὶ φίλοις.  
πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπῶν
- 1020 κρεῖσσω δίδωσι τῆς τυραννίδος χάριν.  
ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·  
εἰ μὲν γὰρ ἦν μοι μάρτυς οἷός εἰμ' ἐγώ,  
καὶ τῆσδ' ὀρώσης φέγγος ἠγωνιζόμην,
- 1024 ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιῶν.  
νῦν δ' Ὀρκιόν σοι Ζῆνα καὶ Πέδον χθονὸς  
ὁμνυμι τῶν σῶν μήποθ' ἄψασθαι γάμων,  
μηδ' ἂν θελῆσαι, μηδ' ἂν ἐννοίαν λαβεῖν.
- 1028 ἦτ' ἄρ' ὀλοίμην ἀκλεής, ἀνώνυμος,  
[ἄπολις, ἀοικος, φυγὰς ἀλητεύων χθόνα,]  
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου  
σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ.
- 1032 εἰ δ' ἦδε δειμαίνουσ' ἀπώλεσεν βίον  
οὐκ οἶδ'· ἐμοὶ γὰρ οὐ πέρα θέμις λέγειν.  
ἔσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,  
ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα.
- 1036 ΧΟΡ. ἀρκοῦσαν εἴπας αἰτίας ἀποστροφῆν,  
ὄρκους παρασχών, πίστιν οὐ σμικρὰν, θεῶν.  
ΘΗ. ἄρ' οὐκ ἐπωδός, οὐ γόης πέφυχ' ὄδε,  
ὃς τὴν ἐμὴν πέποιθεν εὐνοργησίᾳ
- 1040 ψυχὴν κρατήσσειν τὸν τεκόντ' ἀτιμάσας ;  
ΙΠΠ. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πά-  
τερ·  
εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,  
ἔκτεινά τοί σ' ἄν, κοῦ φυγαῖς ἐζημίουν,
- 1044 εἴπερ γυναικὸς ἠξίους γ' ἐμῆς θιγείν.  
ΘΗ. ὥς ἄξιον τόδ' εἴπας· οὐχ οὕτω θανεῖ,  
ὥσπερ σὺ σαυτῷ τόνδε προὔθηκας νόμον·  
ταχὺς γὰρ ᾗδης ῥᾶστος ἀνδρὶ δυστυχεῖ.
- 1048 ἄλλ' ἐκ πατρώας φυγὰς ἀλητεύων χθονὸς  
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·  
μισθὸς γὰρ ἔστιν οὗτος ἀνδρὶ δυσσεβεῖ.  
ΙΠΠ. οἴμοι, τί δράσεις; οὐδὲ μηνυτὴν χρόνον

- 1052 δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελαῖς χθονός ;  
 ΘΗ. πέραν γε πόντον τερμόνων τ' Ἀτλαν-  
 τικῶν,  
 εἴπως δυναίμην, ὥς σὸν ἐχθαίρω κάρα.  
 ΙΠΠ. οὐδ' ὄρκον οὐδὲ πίστιν οὐδὲ μάντεων  
 1056 φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς ;  
 ΘΗ. ἡ δέλτος ἦδε κλῆρον οὐ δεδεγμένη  
 κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κάρα  
 φοιτῶντας ὄρνις πολλ' ἐγὼ χαίρειν λέγω.  
 1060 ΙΠΠ. ὦ θεοί, τί δῆτα τοῦμὸν οὐ λύω στόμα,  
 ὅστις γ' ὑφ' ὑμῶν, οὐς σέβω, διόλλυμαι ;  
 οὐ δῆτα· πάντως οὐ πίθοιμ' ἂν οὐς με δεῖ,  
 μάτην δ' ἂν ὄρκους συγχέαιμ' οὐς ὤμοσα.  
 1064 ΘΗ. οἴμοι· τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σόν.  
 οὐκ εἰ πατρώας ἐκτὸς ὥς τάχιστα γῆς ;  
 ΙΠΠ. ποῖ δῆθ' ὁ τλήμων τρέφομαι ; τίνος  
 ξένων  
 δόμους ἔσειμι τῇδ' ἐπ' αἰτίᾳ φυγῶν ;  
 1068 ΘΗ. ὅστις γυναικῶν λυμεῶνας ἦδεταί  
 ξένους κομίζων καὶ ξυνοικούρους κακῶν.  
 ΙΠΠ. αἰαῖ· πρὸς ἥπαρ δακρύων τ' ἐγγὺς τόδε,  
 εἰ δὴ κακὸς τε φαίνομαι δοκῶ τέ σοι.  
 1072 ΘΗ. τότε στενάζειν καὶ προγιγνώσκειν σ'  
 ἐχρῆν,  
 ὅτ' ἐς πατρῶαν ἄλοχον ὑβρίζειν ἔτλης.  
 ΙΠΠ. ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι  
 καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνὴρ.  
 1076 ΘΗ. ἐς τοὺς ἀφώνους μάρτυρας φεύγεις ;  
 σαφῶς  
 τόδ' ἔργον οὐ λέγον σε μηνύει κακόν.  
 ΙΠΠ. φεῦ·  
 εἴθ' ἦν ἐμαυτὸν προσβλέπειν ἐναντίον  
 στάνθ', ὥς ἐδάκρυσ' οἷα πάσχομεν κακά.  
 1080 ΘΗ. πολλῶ γε μᾶλλον σαντὸν ἥσκησας σέ-  
 βειν,  
 ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὢν.  
 ΙΠΠ. ὦ δυστάλαινα μήτερ, ὦ πικραὶ γοναί.  
 μηδεὶς ποτ' εἴη τῶν ἐμῶν φίλων νόθος.  
 1084 ΘΗ. οὐχ' ἔλξειτ' αὐτόν, δμῶες ; οὐκ ἀκούετε  
 πάλαι ξινοῦσθαι τύνδε προὔννεποντά με ;

1086 ΙΠΠ. κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται·  
οὐδ' αὐτός, εἴ σοι θυμός, ἐξώθει χθονός.

1088 ΘΗ. δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λό-  
γοις·

οὐ γὰρ τις οἶκος σῆς μ' ὑπέρχεται φυγῆς.

ΙΠΠ. ἄραρεν, ὥς ἔοικεν· ὦ τάλας ἐγώ.  
ὥς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.

1092 ὦ φιλτάτη μοι δαιμόνων Λητοῦς κόρη,  
σύνθακε, συγκύναγε, φευξόμεσθα δὴ  
κλεινάς Ἀθήνας. ἀλλὰ χαίρετ', ὦ πόλις  
καὶ γαῖ' Ἐρεχθέως· ὦ πέδον Τροιζήνιον,

1096 ὥς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,  
χαῖρ'. ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.  
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὁμήλικες,

προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·

1100 ὥς οὐποτ' ἄλλον ἄνδρα σωφρονέστερον  
ὄψεσθε, κεῖ μὴ ταῦτ' ἐμῷ δουκεῖ πατρί.

ΧΟΡ. ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν  
φρένας ἔλθῃ,

1104 λύπας παραιρεῖ·

ζύνουσιν δέ τιν' ἐλπίδι κεύθων

λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι  
λεύσσω·

1108 ἄλλα γὰρ ἄλλοθεν ἀμείβεται  
μετὰ δ' ἵσταται ἀνδράσιν αἰῶν

πολυπλάνητος αἰεί.

εἴθε μοι εὐξαμένα θεόθεν τάδε μοῖρα παράσχοι,

1112 τύχαν μετ' ὄλβου

καὶ ἀκήρατον ἄλγεσι θυμόν·

δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος ἐνεῖη·

ράδια δ' ἤθεα τὸν αὐριον

1116 μεταβαλλομένα χρόνον αἰεί

βίον συνευτυχοῖην.

1120 οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, παρὰ δ' ἐλπίδα  
λεύσσω

ἐπεὶ τὸν Ἑλλανίας

φανερώτατον ἀστέρ' Ἀθήνας

1124 εἶδομεν εἶδομεν ἐκ πατρὸς ὀργᾶς

ἄλλαν ἐπ' αἶαν ἰέμενον.

ὦ ψάμαθι πολίτητιδος ἀκτᾶς



- 1128 δρυμός τ' ὄρειος, ὅθι κυνῶν  
ὠκυπόδων μέτα θήρας ἔναιρεν  
Δίκτυνναν ἀμφὶ σεμνάν.  
1132 οὐκέτι συζυγίαν πώλων 'Ενετᾶν ἐπιβάσει  
τὸν ἀμφὶ Λίμνας τρόχον  
κατέχων ποδὶ γυμνάδας ἵππους.  
μοῦσα δ' αὔπνος ὑπ' ἀντυγι χορδᾶν  
1136 λήξει πατρῶον ἀνὰ δόμον·  
ἀστέφανοι δὲ κόρας ἀνάπαυλαι  
Λατοῦς βαθεῖαν ἀνὰ χλόαν·  
1140 νυμφιδία δ' ἀπόλωλε φυγῇ σᾶ  
λέκτρων ἄμιλλα κούραις.  
ἐγὼ δὲ σᾶ δυστυχίᾳ δάκρυσιν διοίσω  
1144 πότμον ἀποτμον· τάλαινα  
μᾶτερ, ἔτεκες ἀνόνατα· φεῦ,  
μανίῳ θεοῖσιν·  
ἰὼ ἰὼ συζυγαί Χάριτες, τί \*  
1148 τὸν τάλανα πατρίας γᾶς  
τὸν οὐδὲν ἄτας αἴτιον  
πέμπετε τῶνδ' ἀπ' οἴκων;  
καὶ μὴν ὁπαδὸν Ἴππολύτου τόνδ' εἰσορῶ  
1152 σπουδῇ σκυθρωπὸν πρὸς δόμους ὀρμώμενον.

## ΑΓΓΕΛΟΣ.

- πῶϊ γῆς ἄνακτα τῆσδε Θησεία μολῶν  
εὐρομί' ἄν, ὦ γυναῖκες; εἴπερ ἴστε, μοι  
σημήνατ'· ἄρα τῶνδε δωμάτων ἔσω;  
1156 ΧΟΡ. ὃδ' αὐτὸς ἔξω δωμάτων πορεύεται.  
ΑΓΓ. Θησεῦ, μερίμνης ἄξιον φέρω λόγον  
σοὶ καὶ πολίταις οἳ τ' Ἀθηναίων πόλιν  
ναίουσι καὶ γῆς τέρμονας Τροιζηνίας.  
1160 ΘΗ. τί δ' ἔστι; μὲν τις συμφορὰ νεωτέρᾳ  
δισσὰς κατείληφ' ἀστυγείτονας πόλεις;  
ΑΓΓ. Ἴππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν  
ἔπος·  
δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ῥοπῆς.  
1164 ΘΗ. πρὸς τοῦ; δι' ἔχθρας μὲν τις ἦν ἀφιγ-  
μένος,  
δτον κατῆσχυν' ἄλοχον ὡς πατρὸς βίᾳ;  
ΑΓΓ. οἰκείος αὐτὸν ὤλεσ' ἀρμάτων ὄχος,

1167 ἄραί τε τοῦ σοῦ στόματος, ἅς σὺ σὴ πατρὶ

1168 πόντον κρέοντι παιδὸς ἠράσω πέρι.

ΘΗ. ὦ θεοὶ Πόσειδον θ', ὡς ἄρ' ἦσθ' ἐμὸς  
πατὴρ

ὀρθῶς, ἀκούσας τῶν ἐμῶν κατενυγμάτων.

πῶς καὶ διώλετ' εἰπέ· τῷ τρόπῳ Δίκης

1172 ἔπαισεν αὐτὸν ρόπτρον αἰσχύναντ' ἐμέ;

ΑΓΓ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας

ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας

κλαίοντες· ἤλθε γὰρ τις ἄγγελος λέγων

1176 ὡς οὐκέτ' ἐν γῇ τῷδ' ἀναστρέψοι πόδα

Ἴππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.

ὁ δ' ἤλθε ταῦτ' ὁ δακρύων φέρων μέλος

ἡμῖν ἐπ' ἀκταῖς. μυρία δ' ὑπισθόπους

1180 φίλων ἅμ' ἔστειχ' ἡλίκων ὁμήγουρις.

χρόνῳ δὲ δῆποτ' εἰπ' ἀπαλλαχθεὶς γόων,

τί ταῦτ' ἀλύω; πειστέον πατρὸς λόγοις.

ἐντύνειν ἵππους ἄρμασι ζυγηφόρους,

1184 δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἤδε μοι.

τοῦνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο,

καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας

πώλους παρ' αὐτὸν δεσπότην ἐσθήσαμεν.

1188 μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος,

αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδας.

καὶ πρῶτα μὲν θεοῖς εἰπ' ἀναπτύξας χέρας,

Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ·

1192 αἰσθοίτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ

ἦτοι θανόντας ἢ φάος δεδορκότας.

κὰν τῷδ' ἐπῆγε κέντρον ἐς χεῖρας λαβῶν

πώλοις ὁμαρτῇ· πρόσπολοι δ' ὑφ' ἄρματος

1196 πέλας χαλινῶν εἰπόμεσθα δεσπότη

τὴν εὐθὺς Ἀργούς καπιδαυρίας ὁδόν.

ἐπεὶ δ' ἔρημον χώρον εἰσεβάλλομεν,

ἀκτὴ τίς ἐστι τοὔπτεκινα τῆσδε γῆς,

1200 πρὸς πόντον ἤδη κειμένη Σαρωνικόν.

ἐνθεν τις ἡχὴ χθόνιος ὡς βροντῇ Διὸς

βαρὺν βρόμον μεθῆκε, φρικώδη κλύειν·

ὀρθὸν δὲ κράτ' ἔστησαν οὐς τ' ἐς οὐρανὸν

1204 ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς

πόθεν πύτ' εἶη φθόγγος. ἐς δ' ἀλιρρόθους

- 1206 ἀκτὰς ἀποβλέψαντες ἱερὸν εἶδομεν  
 κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφῆρέθη  
 1208 Σκείρωνος ἀκτὰς ὄμμα τοῦμόν εισορᾷν  
 ἔκρυπτε δ' Ἴσθμόν καὶ πέτραν Ἀσκληπιοῦ.  
 κάπειτ' ἀνοιδήσάν τε καὶ πέριξ ἀφρόν  
 πολὺν καχλάζον ποντίῳ φύσῃματι  
 1212 χωρεῖ πρὸς ἀκτάς, οὐ τέθριππος ἦν ὄχος.  
 αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῖα  
 κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας,  
 οὐ πᾶσα μὲν χθὼν φθέγματος πληρουμένη,  
 1216 φρικῶδες ἀντεφθέγγετ', εἰσορώσι δὲ  
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.  
 εὐθύς δὲ πῶλοις δεινὸς ἐμπίπτει φόβος·  
 καὶ δεσπότης μὲν ἵππικοῖς ἐν ἤθεσι  
 1220 πολὺς ξυνοικῶν ἦρπασ' ἡνίας χεροῖν,  
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ  
 ἰμᾶσιν ἐς τοῦπισθεν ἀρτήσας δέμας·  
 αἱ δ' ἐνδακοῦσαι στόμα πυριγενῇ γνάθοις  
 1224 βία φέρουσιν, οὔτε ναυκλήρου χερὸς  
 οὔθ' ἵπποδέσμων οὔτε κολλητῶν ὄχων  
 μεταστρέφουσαι. καὶ μὲν ἐς τὰ μαλθακὰ  
 γαῖας ἔχων οἶακας ἰθύνοι δρόμον,  
 1228 προὔφαινετ' εἰς τοῦμπροσθεν, ὥστ' ἀναστρέφειν,  
 ταῦρος, φόβῳ τέτρωρον ἐκμαίνων ὄχον·  
 εἰ δ' ἐς πέτρας φέροντο μαργῶσαι φρένας,  
 σιγῇ πελάζων ἀντυγι ξυνείπετο,  
 1232 ἐς τοῦθ' ἔως ἔσφηλε κἀνεχαίτισεν,  
 ἀψίδα πέτρῳ προσβαλὼν ὀχήματος.  
 σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω  
 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα.  
 1236 αὐτὸς δ' ὁ τλήμων ἡνίαισιν ἐμπλακεῖς  
 δεσμὸν δυσεξήνυστον ἔλκεται δεθείς,  
 σποδοῦμενος μὲν πρὸς πέτρας φίλον κᾶρα,  
 θραύων δὲ σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν,  
 1240 στήτ', ὦ φάτναισι ταῖς ἐμαῖς τεθραμμέναι,  
 μή μ' ἐξαλείψῃτ'. ὦ πατρὸς τάλαιν' ἀρά.  
 τίς ἀνδρ' ἄριστον βούλεται σῶσαι παρῶν ;  
 πολλοὶ δὲ βουλευθέντες ὑστέρῳ ποδὶ  
 1244 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμών λυθείς  
 τμητῶν ἰμάντων οὐ κάτοιδ' ὕψι τρόπῳ

- 1246 πίπτει, βραχὺν δὴ βίοντον ἐμπνέων ἔτι·  
 ἵπποι δ' ἐκρυφθεν καὶ τὸ δύστηνον τέρας  
 1248 ταύρου λεπαίας οὐ κάτοιδ' ὕποι χθονός.  
 δούλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,  
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαι ποτε  
 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός,  
 1252 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος,  
 καὶ τὴν ἐν Ἰδῇ γραμμάτων πλήσειέ τις  
 πεύκην, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.

ΧΟΡ. αἰαῖ. κέκρανται συμφορὰ νέων κα-  
 κῶν,

- 1256 οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῇ.

ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε  
 λόγοισιν ἤσθην τοῖσδε· νῦν δ' αἰδοῦμενος  
 θεούς τ' ἐκείνόν θ', οὐνεκ' ἐστὶν ἐξ ἐμοῦ,

- 1260 οὐθ' ἥδομαι τοῖσδ' οὐτ' ἐπάχθομαι κακοῖς.

ΑΓΓ. πῶς οὖν ; κομίζειν, ἢ τί χρὴ τὸν αἰθ-  
 λιον

δράσαντας ἡμᾶς σῇ χαρίζεσθαι φρενί ;  
 φρόντιζ'. ἐμοῖς δὲ χρώμενος βουλευμάσιν  
 1264 οὐκ ὦμος ἐς σὸν παῖδα δυστυχοῦντ' ἔσει.

ΘΗ. κομίζετ' αὐτόν, ὥς ἰδὼν ἐν ὄμμασι  
 τὸν τὰμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη  
 λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.

- 1268 ΧΟΡ. σὺ τὰν θεῶν ἀκαμπτον φρένα καὶ βρο-  
 τῶν

ἄγεις, Κύπρι· σὺν δ'  
 ὁ ποικιλόπτερος ἀμφιβαλὼν  
 ὠκυτάτῳ πτερῷ.

- 1272 ποτᾶται δ' ἐπὶ γαῖαν εὐάχητόν θ'  
 ἄλμυρον ἐπὶ πόντον.  
 θέλγει δ' Ἐρω, ᾧ μαινομένην κραδίῳ  
 πτανὸς ἐφορμάσῃ

- 1276 χρυσοφαῆς, φύσιν  
 ὀρεσκόων σκυλάκων  
 πελαγίων θ' ὅσα τε γὰ τρέφει,  
 τὰν Ἄλιος αἰθομένην δέρκεται,

- 1280 ἄνδρας τε· συμπάντων δὲ  
 βασιληίδα τιμάν, Κύπρι,  
 τῶνδε μόνᾳ κρατύνεις.

## ΑΡΤΕΜΙΣ.

1283 σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι

1284 παῖδ' ἐπακοῦσαι·

Λητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ.

Θησεῦ, τί τάλας τοῖσδε συνήδει,

παῖδ' οὐχ ὀσίως σὸν ἀποκτείνας,

1288 ψευδέσι μύθοις ἀλόχου πεισθεὶς

ἄφανη; φανερὰ δ' εἰλὲν σ' ἅπα.

πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις

δέμας αἰσχυνθεὶς,

1292 ἢ πτηνὸς ἄνω μεταβάς βίοτον

πήματος ἔξω πόδα τοῦδ' ἀνέχεις;

ὥς ἔν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι

κτητὸν βίοντος μέρος ἐστίν.

1296 ἄκουε, Θησεῦ, σὼν κακῶν κατάστασιν·

καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δὲ σέ.

ἄλλ' ἐς τόδ' ἤλθον, παιδὸς ἐκδεῖξαι φρένα

τοῦ σοῦ δικαίαν, ὥς ὑπ' εὐκλείας θάνη,

1300 καὶ σῆς γυναικὸς οἴστρον, ἢ τρόπον τινὰ

γενναιότιστα· τῆς γὰρ ἐχθίστης θεῶν

ἡμῖν ὄσαισι παρθένειος ἡδονὴ

δηχθεῖσα κέντροις παιδὸς ἡράσθη σέθεν.

1304 γυνῶν δὲ νικᾶν τὴν Κύπριν πειρωμένη

τροφοῦ διώλετ' οὐχ ἐκούσα μηχαναῖς,

ἢ σὼ δι' ὄρκων παιδὶ σημαίνει νόσον.

ὁ δ', ὥσπερ οὖν δίκαιον, οὐκ ἐφέσπετο

1308 λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος

ὄρκων ἀφείλε πίστιν, εὐσεβῆς γεγώς.

ἢ δ' εἰς ἔλεγχον μὴ πέσῃ φοβουμένη,

ψευδεῖς γραφὰς ἔγραψε καὶ διώλεσε

1312 δόλοισι σὸν παῖδ', ἄλλ' ὁμῶς ἐπεισέ σε.

ΘΗ. οἶμοι.

ΑΡΤ. δάκνει σε, Θησεῦ, μῦθος; ἄλλ' ἔχ' ἢ-

συχος,

τοῦνθ' ἀκούσας ὥς ἂν οἰμώξης πλέον.

ἄρ' οἶσθα πατρὸς τρεῖς ἄρας σαφεῖς ἔχων,

1316 ὦν τὴν μίαν παρεῖλες, ὦ κάκιστε σύ,

ἐς παῖδα τὸν σόν, ἔξδ' εἰς ἐχθρόν τινα.

πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς

- 1319 ἔδωχ' ὅσον περ χρῆν, ἐπεί περ ἦνεσεν·  
 1320 σὺ δ' ἔν τ' ἐκείνῳ καὶ ἔμοι φαίνει κακός,  
 ὃς οὔτε πίστιν οὔτε μάντεων ὅπα  
 ἔμεινας, οὐδ' ἤλεγξας, οὐ χρόνῳ μακρῷ  
 σκέψιν γ' ἐνείμας, ἀλλὰ θάσσον ἢ σ' ἐχρῆν  
 1324 ἀρὰς ἀφήκας παιδὶ καὶ κατέκτανες.

ΘΗ. δέσποιν', ὀλοίμην,

ΑΡΤ.

δεῖν' ἐπραξας, ἀλλ

ὁμῶς

- ἐτ' ἔστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν·  
 Κύπρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε,  
 1328 πληροῦσα θυμόν. θεοῖσι δ' ὧδ' ἔχει νόμος·  
 οὐδείς ἀπαντᾶν βούλεται προθυμία  
 τῇ τοῦ θέλοντος, ἀλλ' ἀπιστάμεσθ' αἶ.  
 ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη,  
 1332 οὐκ ἂν ποτ' ἤλθον ἐς τόδ' αἰσχύνης ἐγὼ  
 ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἔμοι·  
 θανεῖν ἔασαι. τὴν δὲ σὴν ἀμαρτίαν  
 τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκῃς·  
 1336 ἔπειτα δ' ἡ θανοῦσ' ἀνάλωσεν γυνή  
 λόγων ἐλέγχους ὥστε σὴν πείσαι φρένα.  
 μάλιστα μὲν νυν σοὶ τάδ' ἔρρωγεν κακά,  
 λύπη δὲ κάμοι· τοὺς γὰρ εὐσεβεῖς θεοὶ  
 1340 θνήσκοντας οὐ χαίρουσι· τοὺς γε μὴν κακοὺς  
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυνμεν.

ΧΟΡ. καὶ μὴν ὁ τάλας ὅδε δὴ στείχει,

- σάρκας νεαρὰς  
 1344 ξανθὸν τε κᾶρα διαλυμανθείς.  
 ὦ πόνος οἴκων, οἶον ἐκράνθη  
 δίδυμον μελάθροισι  
 πένθος θεόθεν καταληπτόν.

- 1346 ΙΠΠ. αἰαῖ αἰαῖ  
 δύστανος ἐγὼ, πατρὸς ἐξ ἀδίκου  
 χρησμοῖς ἀδίκους διελυμάνθην.  
 ἀπόλωλα τάλας, οἴμοι μοι.  
 1352 διὰ μου κεφαλᾶς ᾗσσονσ' ὀδύνας,  
 κατὰ δ' ἐγκέφαλον πηδᾷ σφάκελος.  
 σχῆς, ἀπειρηκὸς σῶμ' ἀναπαύσω.  
 ἔ.

ὦ στυγνὸν ὄχημ' ἵππειον, ἐμῆς

- 1356 βόσκημα χερός,  
 διά μ' ἐφθειρας, κατὰ δ' ἔκτεινας.  
 φεύ φεύ· πρὸς θεῶν, ἀτρέμας, δμῶες,  
 χροὸς ἐλκῶδους ἄπτεισθε χεροῖν.
- 1360 τίς ἐφέστηκ' ἐνδέξια πλευροῖς;  
 πρόσφορά μ' αἶρετε, σύντονα δ' ἔλκετε  
 τὸν κακοδαίμονα καὶ κατάρατον  
 πατρός ἀμπλακίαις. Ζεῦ Ζεῦ, τὰδ' ὀρᾷς;
- 1364 ὃδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,  
 ὃδ' ὁ σωφροσύνη πάντας ὑπερσχῶν  
 προὔπτον ἐς Ἄϊδαν στείχω κατὰ γᾶς,  
 ὀλέσας βίοντον·
- 1368 μόχθους δ' ἄλλως τῆς εὐσεβίας  
 εἰς ἀνθρώπους ἐπόνησα.  
 αἰαῖ αἰαῖ·  
 καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει.
- 1372 μέθετέ με τὸν τάλανα·  
 καὶ μοι θάνατος παιὰν ἔλθοι.  
 προσαπόλλυτέ μ' ὅλλυτε τὸν δυσδαί-  
 μονά μ'· ἀμφιτόμου λόγχας ἔραμαι
- 1376 διαμοιρᾶσαι,  
 διὰ τ' εὐνᾶσαι τὸν ἐμὸν βίοντον.  
 ὦ πατὴρ ἐμοῦ δύστανος ἀρά,  
 μαιφόνων τε συγγόνων,
- 1380 παλαιῶν προγεννητόρων  
 ἐξορίζεται κακόν, οὐδὲ μέλλει,  
 ἔμολε τ' ἐπ' ἐμέ, τί ποτε, τὸν οὐ-  
 δὲν ἄντ' ἐπαίτιον κακῶν;
- 1384 ἰὼ μοί μοι, τί φῶ;  
 πῶς ἀπαλλάξω βιοτὰν  
 ἐμὰν τοῦδ' ἀναλήγου πάθους;  
 εἴθε με κοιμίσειε τὸν δυσδαίμονα
- 1388 Ἄϊδου μέλαινα νύκτερός τ' ἀνάγκα.  
 ΑΡΤ. ὦ τλῆμον, οἷα ξυμφορᾷ ξυνεζύγης.  
 ὃ δ' εὐγενὲς σε τῶν φρενῶν διώλεσεν.  
 ΙΠΠ. ἔα.  
 ὦ θεῖον ὀδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς
- 1392 ὧν ῥοσθόμην σου κἀνεκουφίσθην δέμας·  
 ἔστ' ἐν τόποισι τοισίδ' Ἀρτεμις θεά.  
 ΑΡΤ. ὦ τλῆμον, ἔστι, σὺ γὰρ φιλότατη θεῶν

1395 ΙΠΠ. ὀρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον;

1396 ΑΡΤ. ὀρῶ· κατ' ὅσων δ' οὐ θέμις βαλεῖν  
δάκρυ.

ΙΠΠ. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης.

ΑΡΤ. οὐ δὴτ'· ἀτάρ μοι προσφιλὴς ἀπόλ-  
λυσαι.

ΙΠΠ. οὐδ' ἔκγονώμας οὐδ' ἀγαλμάτων φύ-  
λαξ.

1400 ΑΡΤ. Κύπρις γὰρ ἡ πανούργος ὧδ' ἐμήσατο.

ΙΠΠ. ὦ μοι. φρονῶ δὴ δαίμον' ἦ μ' ἀπώλεσε.

ΑΡΤ. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.

ΙΠΠ. τρεῖς ὄντας ἡμᾶς ὤλεσ', ᾗσθημαι, μία.

1404 ΑΡΤ. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον.

ΙΠΠ. ὦ μωξα τοίνυν καὶ πατρός δυσπραξίας.

ΑΡΤ. ἐξηπατήθη δαίμονος βουλευμασιν.

ΙΠΠ. ὦ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.

1408 ΘΗ. ὄλωλα, τέκνον, οὐδέ μοι χάρις βίβου.

ΙΠΠ. στένω σὲ μᾶλλον ἢ με τῆς ἀμαρτίας.

ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νε-  
κρός.

ΙΠΠ. ὦ δῶρα πατρός σου Ποσειδῶνος πικρά.

1412 ΘΗ. ὡς μήποτ' ἐλθεῖν ὦφελ' ἐς τοῦμόν στόμα.

ΙΠΠ. τί δ'; ἔκτανές τ' αὖν μ', ὡς τότε ᾗσθ'  
ὠργισμένος.

ΘΗ. δόξης γὰρ ἤμεν πρὸς θεῶν ἐσφαλμένοι.

ΙΠΠ. φεῦ.

εἴθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος.

1416 ΑΡΤ. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ Ζόφον

θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας

ὀργαὶ κατασκήψουσιν ἐς τὸ σὸν δέμας,

σῆς εὐσεβείας ἀγαθῆς φρενὸς χάριν.

1420 ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χερὸς

ὃς ἂν μάλιστα φίλτατος κυρῇ βροτῶν

τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.

σοὶ δ', ὦ ταλαίπωρ', ἀντὶ τῶνδε τῶν κακῶν

1424 τιμὰς μεγίστας ἐν πόλει Τροιζηνίᾳ

δώσω· κόραι γὰρ ἄζυγες γάμων πάρος

κόμας κεροῦνται σοι, δι' αἰῶνος μακροῦ

πένθη μέγιστα δακρύων καρπυμένῃ.

1428 αἶε δὲ μουσσοποῖός ἐς σὲ παρθένων



- 1429 ἔσται μέριμνα, κούκ ἀνώνυμος πεισὼν  
 ἔρως ὁ Φαίδρας ἐς σὲ σιγηθήσεται.  
 σὺ δ', ὦ γεραιοῦ τέκνον Αἰγέως, λάβε
- 1432 σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλकुσαι·  
 ἄκων γὰρ ὤλεσάς νιν· ἀνθρώποισι δὲ  
 θεῶν διδόντων εἰκὸς ἐξαμαρτάνειν.  
 καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν,
- 1436 Ἰππόλυτ'· ἔχεις γὰρ μοῖραν ἢ διεφθάρης.  
 καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὁρᾶν,  
 οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς·  
 ὁρῶ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.
- 1440 ἸΠΠ. χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβία·  
 μακρὰν δὲ λείποις ῥαδίως ὁμιλίαν.  
 λύω δὲ νείκος πατρὶ χολούσης σέθεν·  
 καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.
- 1444 αἰαῖ· κατ' ὅσων κιγχάνει μ' ἤδη σκότος.  
 λαβοῦ, πάτερ, μου, καὶ κατόρθωσον δέμας.  
 ΘΗ. ὦμοι, τέκνον, τί δρᾷς με τὸν δυσδαί-  
 μονα ;
- ἸΠΠ. ὀλωλα, καὶ δὴ νερτέρων ὁρῶ πύλας.
- 1448 ΘΗ. ἢ τὴν ἐμὴν ἀναγνον ἐκλιπὼν φρένα ;  
 ἸΠΠ. οὐ δὴτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόνου.  
 ΘΗ. τί φῆς ; ἀφίης αἵματός μ' ἐλεύθερον ;  
 ἸΠΠ. τὴν τοξόδαμνον Ἄρτεμιν μαρτύρομαι.
- 1452 ΘΗ. ὦ φίλταθ', ὥς γενναῖος ἐκφαίνει πατρί.  
 ἸΠΠ. ὦ χαῖρε καὶ σύ, χαῖρε πολλὰ μοι, πάτερ.  
 ΘΗ. ὦμοι φρενὸς σῆς εὐσεβοῦς τε ἀγαθῆς.  
 ἸΠΠ. τοιῶνδε παίδων γνησίων εὐχου τυχεῖν.
- 1456 ΘΗ. μή νυν προδῶς με, τέκνον, ἀλλὰ καρ-  
 τέρει.
- ἸΠΠ. κεκαρτέρηται τᾶμ'. ὀλωλα γάρ, πάτερ·  
 κρύψον δέ μου πρόσσωπον ὥς τάχος πέπλοις.  
 ΘΗ. ὦ κλείν' Ἀθηνῶν Παλλάδος θ' ὀρίσματα,
- 1460 οἷον στερήσεισθ' ἀνδρός. ὦ τλήμων ἐγώ.  
 ὥς πολλά, Κύπρι, σῶν κακῶν μεμνήσομαι.
- ΧΟΡ. κοινὸν τὸδ' ἄχος πᾶσι πολίταις  
 ἦλθεν ἀέλπτως.
- 1464 πολλῶν δακρύων ἔσται πίτυλος·  
 τῶν γὰρ μεγάλων ἀξιοπενθεῖς  
 φῆμαι μᾶλλον κατέχουσιν.

## NOTES.

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1. πολλὰ μὲν. The opposing sentence, which the particle μὲν would lead us to expect, is not contained in the words ὅσοι τι πόντου τερμόνων τ' Ἀτλαντικῶν κτλ., but in those which follow from v. 10. These, however, on account of the intervening sentences, are not opposed to the preceding by the particle δέ, but coupled to them in such a manner as is rendered necessary by what immediately precedes them. A similar construction occurs in Soph. Trach. 6. Philoct. 1. [Hartung reads, as Monk wished to do, ὅσοι δέ.]

3. πόντου [i. e. the *Pontus Euxinus*: if the Mediterranean were meant, ὅσοι πόντου εἰσὼ ναίουσιν would denote only the islands, and exclude all other countries. The passage which Monk cites (v. 1053, below), so far from overthrowing the interpretation I have given, really establishes it. It is well known that the river Phasis, Colchis, and the sea on whose shores it stood, were considered the limits of the world on that side. *Htg.*]

10. [Ἀμαζόνες τόκος. Theseus accompanied Hercules on his expedition to fetch the girdle of Hippolytê, queen of the Amazons, which was the gift of Arès. Theseus, after the victory, received, as his share of the captives, either Hippolytê herself, or Antiope; and became the father of Hippolytus by her.]

11. ἀγνοῦ Πιθίης παιδεύματα. Schol. ἀγνὸν Πιθίᾶ, as he says in the *Medea* (v. 684), παῖς, ὡς λέγονσι, Πίλοπος εὐσεβίστατος. Hippolytus was brought up by Pittheus, the father of Æthra, mother of Theseus; and Pittheus was a wise man, a soothsayer, and consecrated to the gods. In this place the epithet ἀγνός is perhaps purposely chosen, and applied to Pittheus as the educator of Hippolytus. Παιδεύματα is said of Hippolytus alone, as in Soph. Philoct. 36, τεχνήματα of one drinking-cup; νυμφεῖα of Antigone, Antig. 568; in Eurip. Hec., προσφάγματα of one victim; Orest. 1051, μέδρον τεχνάσματα of one sepulchre; Androm. 1277, συγκοιμήματα of Thetis; Troad. 254, νυμφευτήρια of Cassandra. *Monk.*

14. ψάει γάμων. As γάμος, especially in the plural, signifies not only nuptials and marriage, but also the bride herself and wedlock, ψάειν is appropriately used here, as well as below, 1026, ἀπτισθαι γάμων. These expressions are not more free than in v. 885, εὐνής θυγίη.

19. *ὀμιλίας*. Porson has corrected *ὀμιλίαν*, though Lascaris reads *ὀμιλία*. There is no need of this change. See Lobeck's notes to Soph. Aj. 277, and mine on Med. 76.—*προσπίπτειν* here signifies *in aliquem incidere, sese ad aliquem applicare*; nor does its being joined to an *accusative* without a preposition present any difficulty; the less so, because, if we look at the sense of the whole passage, it borders on the signification of *getting, acquiring*.

23. *πάλαι προκόψας* (*having long ago prepared*). What is commonly called the *nominative absolute*: but it may be explained by supposing the poet to have begun the sentence as if about to say, *προκόψασα οὐ πόνον πολλοῦ δεῖσθαι*, or something of the kind, and then, at the end of the sentence, to have fallen into another construction. This is the origin of all *anacolutha*.

25. *σεμνῶν ἐς δὲν καὶ τέλη μυστηρίων*. "That he might see the venerable Eleusinian mysteries; and, having seen them, might be perfected." *Valckenaer*. The *μεμνημένοι*, *novices*, were not admitted into the inner holy-place to view the mystic rites, till after five years' training. After that time they became *ἐπόπται* and *τέλειοι*.

27. *καρδίαν κατέσχετο ἔρωτι δεινῷ*, *allowed her heart to be enthralled with a fierce love*. Monk wrote from conjecture *κατείχετο*, and others have approved the reading, but wrongly; for the imperfect could not be tolerated here.

30. [*κατόψιον* (sc. *πίτραν*. *Htg.*) γῆς τῆσδε = *ὅθεν ἦν καθορᾶν εἰς τὴν Τροίηναν*. *Sch.*]

32. *ἔρως' ἔρωτ' ἔκδημον*, i. e. *burning with love for an absent object*. These words do not so much designate the man whom Phædra loved, as the reason why she founded a temple of Venus. The words which follow I would interpret: *but afterwards she gave out that (the temple of) the goddess had been founded in honour of Hippolytus*. Diodor. Sic. iv. 62, and Asclepiades in Schol. Od. xi. 320, relate that the temple of Venus dedicated by Phædra stood on the Acropolis.

35. Pallas was the son of Pandion, brother of Ægeus. He and his sons were slain by Theseus for stirring up sedition in Attica, and aiming at regal power. Plut., *Thest.* p. 5. E, and Philochorus, in the Schol. to Euripides, have related the story.

37. *ἐναυσίαν ἔκδημον αἰνίσας φυγὴν*. Schol.: As it was the law, that those who had slain their countrymen or kinsfolk should expiate the pollution by a voluntary exile, he retired into banishment with his wife; for it was the custom for those who fled on account of bloodshed to remain out of their country for a year. On this exile of a year on account of involuntary homicide, see C. Fr. Hermann, *Lehrbuch der griech. Alterth.* § 104, 11.

43. Following the best MSS., I have, with Brunck, written *πολίμῳ νεανίᾳ*. Other editors retain the common reading, *πολίμῳ πεφυκότα*. Both are good; but I have thought it right to follow the best authorities.

46. *ἐς τῆς*. His first wish was, to escape from Hades; his second, from the Labyrinth; his third, the destruction of Hippolytus.

48. I have retained *κακόν*, the reading of the best MSS., though the other reading (*καλόν*), found in some MSS., has much to recommend it. Matthiæ argues well on both readings. The words, says

he, can mean nothing else but this: "I will not make either Phædra's advantage, or her destruction, of more account than my own revenge; and therefore I will not suffer myself to be hindered from taking vengeance on my enemies from any consideration of either result." Now Venus might be thwarted both by the destruction of Phædra, if she saw that her vengeance could not be satisfied except by her destruction—but this she wished to avert; and by the advantage and good fame of Phædra, taking care lest she should be deprived of her fair fame, if Phædra, through love of her stepson, should kill herself. According, therefore, as we read one or the other, the sense of this and the following verse is this: <sup>4</sup> "Regard for the fair fame, or regard for the destruction of Phædra, shall not cause me to forego my vengeance on my enemies." Matthiæ has copiously illustrated the use of the infinitive with the article on this passage. Cf. his Gr. Gr. § 543. We find a nearly twin passage, Soph. Antig. 544: μή τοι κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ θανέιν τι σὺν τοῖ τὸν θανόντα θ' ἀγνίσαι. This usage is to be referred to that construction, which in Greek is of very wide extent, and is commonly called that of the Greek accusative.

58 sqq. The troop of attendants which accompanies Hippolytus home from hunting, and with him celebrates the praises of Diana, is not the proper and legitimate Chorus of the play, which consists of Troezenian women. But the poet introduces a secondary Chorus, if I may say so, consisting of those attendants with whom kings and nobles were wont to come upon the stage, and the number of whom is here, perhaps, increased by several characters. Add to this, that this troop was in the proscenium, while the Chorus had its place in the orchestra. But this is the only instance in Euripides of a song, before the coming on of the Chorus itself, recited by others discharging the office of a Chorus. The Scholiast says that a similar song was introduced in the Alexander.

67. ἐνπατέραιαν ἀτλάν, the noble hall of thy sire [or, the hall of thy noble sire]. Cf. Ion 1073: ἃ τῶν ἐνπατριδᾶν γεγῶσ' οἰκῶν. Those who wish to see illustrations of this use of compound adjectives (by which they are put instead of a genitive of the substantive *factor* of the compound, or of that substantive with an adjective, participle, or second substantive in the genitive), may consult Matth. § 446.

72. Hippolytus comes forward, bearing in his hand a crown, which he is going to place upon the statue of Diana, which is seen on the stage before the door (cf. 110); whence this tragedy has been named by grammarians Ἰππόλυτος Στεφανηφόρος.

75. The latest editors, on the authority of Monk, have changed into οὐρ' the οὐδ' which is read in all the MSS. Witzschel adopts this οὐδέ [but Dindorf, Hartung, &c., retain οὐρε].

77. The poet means, that from that meadow, sacred to Diana, it was lawful for the chaste alone, τοῖς σωφρονούσαι, to gather flowers; and so Modesty herself, i. e. Αἰδώς, sc. σωφροσύνη, presides over that meadow, and trains in it the flowers for the chaste to gather. For the general notion of *training*, he has put the particular notion of *watering*, an operation by which the flowers are chiefly nurtured, ποταμίσαι κηπέυει δρόσοις. Matth. The commentators are greatly at a loss to

explain the verses which immediately follow. Porson corrected *δοῦναι διδάσκον* *κτλ.*, which Monk has received, and highly approves of, thinking Matthisæ's reading very harsh, because it passes from the plural *δοῦναι* to the singular *εἰληχε*, and then again to the plural *τούτοις*. But all difficulties vanish, if, as Hermann, Bacch. 314, has pointed out, we take *σωφρονεῖν* for the nominative, and refer *εἰληχε* to *δοῦναι*, *quibus obicit*.

87. Musgrave rightly interprets: "*rex, nam dominus quidem nemo præter deos vocandus est*;" *prince*, for no one except the gods must be called *lord*. He who now converses with Hippolytus, is one of that troop of attendants, but, as plainly appears from 106 to 113, one advanced in years.

92. τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι; *dic præterea*. Porson, *tell me, moreover, about what matter you question me* [better: *only tell me, or tell me, do*. Gr. 1476. § 760, 2]. *Kai* is generally placed in this way after words of interrogation. Porson has collected many examples of this kind, Phœn. 1373. Cf. below, 1171. In the following line, τὸ σεμνόν means *arrogance and pride*; on the other hand, at 99, σεμνήν δαίμονα means *venerandam deam*.

100. εὐλαβοῦ. The Furies were called *σεμναὶ θεαὶ* by the Greeks, by way of euphemism; and to this, perhaps, the warning of Hippolytus has reference: "*take care that you speak nothing unadvisedly*;" for it was unlawful to name the Furies. *Musgr.* [*σφαλῆναι* = to trip, to offend.]

104. *May you be happy in the entertainment of befitting sentiments*; for I am grieved at seeing you so foolish as you are. *Schol.*

107. τιμαῖσιν—δαιμόνων χρῆσθαι, *we ought to reverence the gods with due honours*; to observe the honours due to the gods.

108. Elmsley, quoting this line, pronounced that *πατέρχομαι* meant the same as *εἰσέρχομαι*; not rightly. It is easy to explain to oneself what the difference is.

114. The words are to be joined thus: *ἡμεῖς δὲ φρονούντες προσευχόμεσθα οὕτως, ὥς πρέπει δούλοις λέγειν κτλ.*, *but we, being prudent, will worship thee in such wise as it behoves slaves to address thee*; i. e. in such words as are lawful and becoming in us men of low degree.

121. ὠκεανοῦ τις ὕδωρ στάζουσα πέτρα, *a rock near the sea distilling water, from which water drops or trickles*.

126. All the MSS. read *πορφύρεα φάρσα*, which is repugnant to the metre. Hermann has changed the order of the words, and the editors have followed him. Perhaps *πορφύρεον φάρσα* ought to be written. At 133 also *φάρσα* is wrongly read in very many MSS. Here, however, one MS. has rightly *φάρη*.

136. κατ' ἀμβροσίον στόματος. Euripides seems to have used the preposition *κατά*, because he had in his mind such an expression as *σίτον κατὰ δέρας μὴ δύναι*, or the like; but wishing to express the idea in a more elevated way, he wrote *ἀμάρτος ἀκτῆς δέμας ἀγνὸν ἰσχεῖν*, on the same principle as below, 1003, he said *λίχους ἀγνὸν δέμας*. *Δήμητρος ἀκτὴ* is mentioned by Homer, *Il. xiii. 322*: *ὃς θνητός τ' ἐστὶν, καὶ ἰδοὶ Δημήτερος ἀκτῆν*. Cf. Eurip. frag. inc. xii. ed. Dindorf.

139. *πάθει* is the reading of G. Burgess, in his Pref. to *Troad*, p. xii.,

and it is perhaps right. But the reading of the MSS., *πίνθει*, may be allowed. This is the form of the metre: — / — | / — — | — / — ; in which kind — / — and — / — not unfrequently answer to each other.

141 sqq. *ἐνθεός*, i. e. *you are labouring under a disease sent by the gods*.—*ματρός*, sc. Rhea, who haunts the mountains.

145 sqq. The meaning is: You are pining away on account of your offences against the huntress Dictynna, inasmuch as you have offered to her no sacrifices (instead of these are *ἄθνητοι πίλανοι*), *μὴ ἱερῆ-σασα πιδάνους*, which for this very reason are *ἄθνητοι*. The mention of Dictynna is appropriate, since she was a goddess of the Cretans, to which what follows has also reference.—*φοιτῇ γὰρ* κτλ. The Chorus, Soph. Aj. 172, tries to explain the madness of Ajax in a similar manner.

151. The meaning is: Or is some other woman enchaining thy husband by illicit intercourse apart from thy couch!—*λεχέων σὼν* depends on *κοῖτα κρυπτῇ*, as if it were *κρύφα σὼν λεχέων*, as in Æsch. Suppl. 296: *καὶ κρυπτῇ γ' Ἥρας ταῦτα παλλακισμῶν*.

161. *τῇ δυστρόπῃ γυναικῶν ἁρμονίᾳ*, *with woman's perverse, wayward temperament*.

162. *κακὰ δύστανος ἀμαχανία*. Sophocles also, Trach. 110, combines these two epithets: *κακὰν δύστανον ἐλπίζουσαν αἴσαν*.

166—70. G. Dindorf would arrange the two verses thus: *τὰν δ' ἐύλοχον οὐρανίαν τόξων μεδίουσιν ἄρτευν Ἀρτεμιν*: the other, *καὶ μοι πολυζήλωτος αἰεὶ σὺν θεοῖσι φοιτῇ*.

171. The choral song being ended, Phædra comes forth, conducted by her nurse, on whose shoulder she leans; and, by her pale and melancholy countenance, sufficiently betrays the inward disease of her mind. The Chorus announces their coming to the spectators, as is usually the case, when any fresh character appears upon the stage.

180. Phædra, on coming out, is doubtless followed by a body of female attendants, bearing a couch, which they make ready on the stage. When it is prepared, the nurse points it out to her mistress, saying, *ἔξω δὲ δόμων ἤδη νοστεῖς δέμνια κοίτας*.

188. *χερσὶν τε πόνος*. There was no reason, why Porson should correct *χειρῶν*, which Monk pronounced a most certain emendation. The dative is here quite correct.

193. *δυσέρωτες* (*perdite amantes*), *madly in love with*.—*τοῦ δ'*, sc. *τοῦ ζῆν*.

196. *οὐκ ἀπόδειξιν*. The negative with the substantive forms one idea. Witzschel, with Brunck, would read *γαῖαν* (as Par. A); but Dind., Hartung, &c., *γαίης*.

197. *μύθοις δ' ἄλλως φερόμεσθα*. The Scholiast incorrectly says, *τὸ δὲ ἀντὶ τοῦ γάρ*. For this new sentence is opposed to what goes before, *δὲ ἀπειροσύναν ἄλλον βιότου οὐκ ἀπόδειξιν τῶν ὑπὸ γαίης*, and, combined with it, contains the causal sentence. The following lines are addressed by Phædra to her attendants.

218. Witzschel wishes to restore the reading of the MSS., *ἐγχεριμπτόμεναι*. On the authority of Plutarch, who, accommodating the verse to the speaker, has *ἐγχεριμπτόμενος*, and from Markland's con-

jecture, the latest editors have written *ἰχθυομύματα*. But from Plutarch's reading it is not very clear what he found in Euripides; and, in my judgement (says Witzschel), this apposition suits the hounds better than Phædra.

224. This reading is usually defended by Il. φ, 360: *τί μοι ἱριδος, καὶ ἀρωγῆς*; but the position of the *καὶ* is very awkward. Witzschel says: "With Porson and Monk [and Hartung] I read *μελίτην*, recognized by the two best MSS., Hav. and Par. A. The rest of the MSS. and old editions have *μελίτης*. Valckenaer read *τί κυνηγεσιῶν καὶ σοὶ μελίτης*; *What hast thou to do with the practice of hunting*? This was received by Brunck, and Hermann also has informed me that he thinks it right. I formerly conjectured *τί κυνηγεσιῶν δεῖ σοὶ μελίτης*; but I think that what I have now written may be thus explained with the Scholiast: Why, my child, to thee, as to men, are field-sports an object of care?

228. *Λίμνας*, *Limna*, a place near the sea-shore, where the gymnasia were situated, is mentioned also below, 1132: *τὸν ἀμφὶ Λίμνας πτόχον*, on which the Scholiast: *Limna*, a place in Trœzen, whence Artemis is called *Limnatis*. *Monk*.

231. Phædra speaks of the Venetian horses, which are known to have been very celebrated in the Grecian games. Hesychius: *Venetian steeds*, that have carried off the crown (prize), from Venice, on the Adriatic; for there they are excellent. Euripides, therefore, is guilty of an anachronism, in attributing these horses to the heroic times. *Monk*.

232. Just now you were eager to be off to the mountains, and your heart was set upon wild beasts and hunting; but now again you long to be racing with horses in the stadium, and to be borne along on horseback, as in the gymnastic sports.

249. *μὴ γινώσκοντ'*, *without being sensible of one's miseries*.

253—59. With these verses compare a passage in Cic. De Amicit. xiii. 45: "For some philosophers, who, I hear, are esteemed men of wisdom in Greece, in my opinion hold very extraordinary sentiments. There is nothing, however, but what *they* carry out to too great a pitch of refinement; particularly, that too great friendships are to be avoided, and that it should not be necessary for one person to be anxious for many; that every man has enough, and more than enough, of his own affairs; that it is a *bore* to be too much implicated in those of other people; that the most comfortable way is to hold the reins of friendship as loosely as possible, so that you may either tighten or slacken them when you please; for the chief point towards living happily is security, which it is impossible for the mind to enjoy, if one must, as it were, travail for many."—*φίλιας ἀνακρίνασθαι*, *jesting amicably*. Porson adduces similar expressions to Med. 138. Herod. iv. 152: *φιλίαι συνεκρήθησαν*. vii. 151: *φίλην συνεκράσαντο*. Æsch. Choeph. 342: *νεοκράτα φίλον κομίσαιεν*.

260. *ὑπεραλγῶ*. In general it is *nimis doleo*; here, however, *doleo de aliquâ re*. It is used in the same way in Alcest. 884: *μία γὰρ ψυχὴ τῆς ὑπεραλγεῖν μέτριον ἄχθος*.

261. *ἀτρεκέως ἐπιτηδεύσεις*. *Vera studia* are those which are *seriously* bestowed upon any thing, and with the entire application of

the mind; and therefore *accurate, elaborate*. *Matthiæ*. Hence *ἀρρε-κῆς* is also *nimius*. Cf. 1114.

273. *ἐς ταῦτόν ἦκας*, *you have come back to the same point*; i. e. I know no more what is the origin of her malady, than what is the malady itself. *Matthiæ*.

275. *τριταίαν γ'*. Some have wished to expunge the particle, which is omitted in some MSS. It is easy to perceive the force which it has here. On the use of the adjective *τριταίαν*, cf. *Hec.* 32: *τριταίον ἤδη φέγγος αἰωρούμενος*.

284. *εἰς πάντ' ἀφίγμαι*. Some MSS. read *εἰς πᾶν ἀφ.*, which G. Dindorf wishes to be received. Monk and *Matthiæ* say both are good, as these expressions are used promiscuously by the tragedians. Some little difference, however, there must be, on consideration of which we shall perceive that the common reading is best.

288. *ἀγ', ὦ φίλη παῖ*. Aldus and the old editors read *ἀλλ'*, *ὦ φίλ.*: but we shall see why this cannot have place here, if we look to what goes before as the reason of it, and compare 473, where *ἀλλά* is right.

294. *Render: Here are women who can aid me in alleviating and tending your malady*; a construction supported by *Hom. Il. ix. 684: εἰσι καὶ οἷδε τὰδ' εἰπόμεν.* xix. 140: *δῶρα δ' ἐγὼν ὅδε πάντα παρασχεῖν*.

300. The nurse, perceiving that her prayers have no influence on *Phædra*, exclaims, *ὦ τάλαιν' ἐγώ*.

303. *ἐτέγγεθ'*. Thus almost all MSS. Two have, for a various reading, *ἐθίλγεθ'*, which one MS. and the old editors retain. The common reading, besides being supported by good authority, is also more accommodated to the sense.

312. *αὐθις, posthac*.

314. *παῖδες*. *Acamas* and *Demophon*, the sons of *Theseus* and *Phædra*.

318. The meaning is: *Do you mean from a calamity brought upon you by some enemy?*

322. *ἐξαίρειν* is here to *urge, impel*, as in *Alcest. 356: οὐτ' ἂν φρέν' ἐξαιροίμην πρὸς Δίβην λακύν αὐλόν*, in which meaning *ἐπαίρειν* is oftener used. *Monk*.

324. *ἐν δὲ σοὶ λελείψομαι*, *through your fault I shall fail of my object—of turning you from your purpose*. *Matthiæ*. [So *Hartung*: *but if I do not succeed, it will be your fault*.] L. Dindorf says: "The intention of the poet is far otherwise; inasmuch as *οὐ δὴθ' ἐκούσα* is not to be referred to *Phædra's* remoter expression, *ἴα μ' ἁμαρτεῖν*, so that it should be *οὐ δὴθ' ἐκούσά σ' ἴασω ἁμαρτεῖν*, but to what follows, *οὐ γὰρ ἐς σ' ἁμαρτάνω*. To this she replies, *οὐ δὴθ' ἐκούσά γε*, *sc. εἰς ἐμὲ ἁμαρτάνεις*, *ἐν δὲ σοὶ λελείψομαι*, *you do not designedly offend against me*; *but, if you perish, I too shall be undone*. Cf. *Alcest. 389: ὄρθον πρόσωπον, μὴ λίπης παῖδας σίθιν—οὐ δὴθ' ἐκούσά γ', ἀλλὰ χαίρειτ', ὦ τέκνα*." *Witzschel* opposes both: "I greatly fear that even this mode of defending the reading is more specious than true; and, when more accurately considered, will itself fall to the ground. For from *Phædra's* question, *τί δρᾷς*; *βιάζει χυρὸς ἐξηρημίνῃ*; and from the nurse's answer, *καὶ σὼν γε γονάτων οὐ μεθι-*



σομαί ποτε, it is evident that the nurse, whilst repeating line 324, had seized the hand, and even the knees, of her mistress, which she would not have done, nor thrown herself at Phædra's feet, had she not wished to beg and entreat something of her. Now what else could she wish to entreat of her, but that she would not do what she had signified anew that she would do, saying, *ἔα μ' ἀμαρτεῖν οὐ γὰρ ἐς σ' ἀμαρτάνω*. The nurse's answer, therefore, does not refer to the last words, *οὐ γὰρ ἐς σ' ἀμαρτάνω*, but must necessarily be referred to *οὐ δὴθ' ἐκούσά γ'*. Any one who thinks this over, will not doubt that the conjecture of Duport, Scaliger, and others, is the most probable: *οὐδέ σου λελείψομαι, assuredly I will not willingly suffer thee to offend, nor will I leave go of thee.*"

329. Witzschel adopts Musgrave's emendation, *ὀλεῖς*. The MSS. (he says) have *ὀλεῖ*. Valckenaer thought that this should be assigned to the nurse, and that Phædra's speech should commence from *τὸ μίντοι πᾶγμα κτλ.* But Monk and others have rightly warned us, that, in dialogues of this kind, the line is not wont to be divided. Musgrave rightly compares his own reading, *ὀλεῖς*, with Hor. Epod. xiv. 5: *occidis uerpe rogando*. For Phædra, on the nurse's importuning her to declare the cause of her malady, replies, *ὀλεῖς, you will kill me, wear me to death*, to signify that her entreaties were exceedingly disagreeable. So also Electra (831, Soph.), on the Chorus, in the words *ὦ παῖ, τί δακρύεις*; and *μηδὲν μίγ' ἄσπερ*, telling her she must not grieve to excess, replies, *ἀπολεῖς*. And Philoctetes to Neoptolemus, 1388: *ὀλεῖς με, γινώσκω σε, τοῖσδε τοῖς λόγοις*. Cf. above, 311.

331. Lascaris, Aldus, and other old editors, *ἐκ τῶν γὰρ ἐσθλῶν αἰσχρὰ μηχανώμεθα*. Why this cannot be admitted here, the current and connexion of the colloquy will render evident.

333. *δεξιάν τ' ἐμὴν μέσας*. Thus the MSS. Lasc. and Aldus, *δεξιᾶς τ' ἐμῆς*. I have noted this diversity of reading for this reason, that learners may take pains in explaining the meaning and the difference of both.

335. *σέβας χεῖρς τὸ σόν, the religion, or sanctity, of thy hand*. I think this is said, partly because the nurse suppliantly entreats Phædra, partly because she is her nurse.

336. A similar line is found Suppl. 110: *οἷδ' ἀλλὰ τῶνδε μῦθος ὀνυτιῦθεν, τέκνον*.

337. Schol.: She wishes enigmatically to hint her love; and, most probably, under this enigmatical form she asks allowance to be made for her, as deriving the passion from her family, and not from her own fault. Phædra, in Ovid's *Heroides*, iv. 52, holds similar language: *Forsitan hunc generis fato reddamus amorem; Et Venus e totâ gente tributa petat. Pasiphaë mater, decepto subdita tauro, Enixa est utero crimen onusque suo. Perfidus Ægides, ducentia fila secutus, Curda mea fugit tecta sororis ope. En ego nunc, ne forte parum Minoia credar, In socias leges ultima gentis eo.*

340. *τί πᾶσχεις*; commonly interpreted, *what are you about?* is rather, *what ails you? what is the matter with you?*

343. *ἐκείθεν*, sc. *from love*.

345. *ἔμ' ἐχρήν*. [Htg., *ἄμε χρή*.] Thus MSS. and edd. From

Aristophanes, who, in *Equit.* 16, has introduced this line entire, Monk has edited *ἄ με χρῆ*. Each is good in itself, and might be admitted here; but I prefer following the MSS. rather than Aristophanes, who might even have changed the line.

347. Shortly expressed for *τί τοῦτο, τὸ ἐρᾶν, δ λέγουσι ποιεῖν ἀνθρώπους; Matthiae*. [In this way *any* thing may be explained! *Htg.*] I think the construction may be explained, if we take the words *ἀνθρώπους ἐρᾶν* as in apposition to the accusative *ὅ: what, tell me, is the meaning of what they say, sc. that men are in love?* [*Htg.*: *δ λέγουσ' ἐν ἀνθρώποις ἐρᾶν;*]

354. *τί λέξεις;* We must not suppose the future to be put for the present. Even here it retains its own proper force and meaning, which may be easily perceived from *Soph. Philoct.* 1233. *Eur. Med.* 1310. *Hec.* 511. 712. 1124. *Ion* 1113.

362 seqq. The antistrophe of this chorus follows at a considerable interval, 668 seqq. So in the *Rhes.*, lines 820—832 answer to 454—466; and in *Soph. Philoct.* 391—402 are followed by 507—518.

363. *πρὶν σὺν κατανύσαι φρενῶν.* The meaning, I think, is this: *may I perish, before I do any thing against your will and inclination, or opposed to your will and inclination* [better: *before I come to thy state of mind.* *Oxf. Tr.*]. By these words the Chorus signifies that it is entirely devoted to *Phædra*, and will not do any thing that is opposed to herself or her designs. On the construction of the verb *Hermann* says, *Soph. Elect.* 1443: "*ἀνύω*, both simple and compounded with *ἐξ* and *κατά*, is often construed by the tragedians with a genitive, meaning to *arrive at* (*devenire aliquo*); sometimes with a preposition, as *ἀνύσαι ἐπὶ ἀκράν*, *Eur. Hippol.* 743." Here the genitives depend on *κατά*, which is in the verb, and signifies *to and against* any one. [This can hardly be.—*Fix* translates: *præquam tuæ mentis perpetrem facinus.* *Htg.* reads *πρὶν σὺν* (from *σῶς*) *καταλύσαι φρένα.* *Καταλύειν, solvere, laxare; to quit, part company with.*]

366. *πόντοι τρέφοντες βροτοῦς, τοῖς ὅπου καὶ πανταχοῦ*, *toils which encircle and every where attend upon wretched mortals.* It is known that the tragedians use *τρέφειν* of those things which every where and continually accompany a man, so that his very life seems, as it were, involved in them. This use is most frequent in *Sophocles*.

368. *παναμέριος* seems to be used as in *Soph. Trach.* 660: *ὅθεν μῶλοι πανάμερος*, i. e. *ἐν τῇδε τῇ ἡμέρᾳ*: as in *Homer* *παννύχιος* is not *all night*, but *by night.* *Matthiæ.*

373. *Πελοπίας προνώπιον.* The district of *Troezen* is called the vestibule of the *Peloponnese*, because it ran out into the sea opposite the coast of *Attica*, and was the first point of the peninsula arrived at by voyagers from *Asia*.

380. *οὐκ ἐκπονοῦμεν δ'· κοῦκ ἐκπονοῦμεν* *Par. E. Flor. 2. Lasc.*, omitting the *δ'*, which is wanting also in *Havn. Flor. 15.* Perhaps *Euripides* wrote: *ἂ χρίστ' ἐπιστάμεσθα καὶ γιγνώσκομεν, οὐκ ἐκπονοῦμεν.* The pronoun *ἂ* being changed into *τά*, some editors read *ἐκπονοῦμεν δ'*; others, *κοῦκ ἐκπον.*

382. Note the use of the adjective *ἄλλος*, of which we have spoken *Med.* 296.

*Hippol.*

385 sqq. "If, however, the occasion of each kind of shame were clear and manifest, two things would not be designated by the same name."—*δύ' ἔχοντε*. We find this construction in Hom. *Il.* viii. 455, where *πληγέντε κεραυνῷ* is said of Juno and Minerva; a mode of speech not difficult of explanation.

388. *διαφθεῖρειν* here signifies to *forget* (i. e. to *destroy* the recollection of it), as *διολλύναι* is also used. Soph. *Ced. Tyr.* 317: *ταῦτα γὰρ καλῶς ἐγὼ εἰδὼς διώλεσα*, *have lost it*; as we sometimes use the verb *to lose*, when we cannot remember a thing. On the other hand, *σώζειν* and *σώζεσθαι* are used for *memoria tenere*. Eur. *Hel.* 266: *καὶ τὰς τύχας μὲν τὰς κακὰς, ἃς νῦν ἔχω, Ἕλληνες ἐπελάθοντο, τὰς δὲ μὴ κακὰς ἱσωζον, ὥσπερ τὰς κακὰς σῶζουσὶ μου*. And so Phædra says: "Having known of these things beforehand, it was not likely that, under the influence of any spell, I should forget them, so as to take leave of my senses;" *lit.* so as to fall into a state the reverse of sound sense.

402 sqq. In these two lines Phædra explains why death seems to her the best course. "May it be my lot," says she, "neither to pass unnoticed, when I have done well, nor, when I have done ill, to have many witnesses. Since, then, I have done wrong, and have not been able to conquer my passion, I wish to die, lest I should be ill spoken of by others."

404. *δυσκλεῖα*, sc. *οὔσαν*, as in Soph. *Ced. Col.* 806: *ἄνδρα δ' οὐδέν' οἷδ' ἐγὼ δίκαιον*, sc. *ὄντα*. *Matthiæ*.

411 sqq. *δοκεῖν* is here used in a double sense (*placere* and *videri*): "If base practices *find favour* with the noble, to the lower classes these same practices will assuredly *seem* honorable."

426 sqq. Grotius has correctly and elegantly rendered these lines as follows: *Unum sed aiunt esse par vitæ bonum, Cum rectus animus nil sibi conscit mali*.

428—430. These lines, in the explanation of which learned men have been greatly at a loss, I would interpret thus: "But time, when opportunity offers, brings bad men to light, holding a looking-glass before them, as before a maiden." Or: "As her attendant before a maiden, so time before bad men holds up a mirror, in which they may behold their evil deeds reflected." Phædra means such men as she describes above, 414—419, who, after committing the most disgraceful crimes, exhibit a brazen face, and are not affected by any conscience of their evil deeds. To these men, therefore, she says, that, sooner or later, time holds up the mirror and reflection of their crimes.—On the aor. *ἔξεφ.*, cf. Gr. 753 (604, a), § 402, 1.

432. *κομίζεσθαι*, *brings with it* (affert); al. *καρπίζεσθαι*<sup>1</sup>.

<sup>1</sup> W. says: "*καρπίζεσθαι*, as being read in the most and best MSS., I have not hesitated to admit here, though hitherto suspected by all editors, who, from Lasc., Aldus, and two MSS., have given *κομίζεσθαι*, found also in Chr. Pat. 547. *Καρπίζεσθαι* they condemn, on the authority of Valckenaer alone, who, as *καρποῦσθαι* is generally read among the tragedians, says that the other is not admissible. How weak this argument is, it is needless to point out. But it is not even true, as Valckenaer contends; for in *Æsch.* Sept. contra

443. φορητόν. Dind. Htg. al. φορητός<sup>2</sup>.

445. ὃν δ' ἄν, *quemcumque vero*. Dind. Htg. W. ὃν δ' αὖ<sup>2</sup>.

455. Κέφαλον, *Cephalus*, son of Herse and Hermes, whom Aurora ("Ἑως—in Hom. Ἥως) fell in love with, and carried off. By him she bore Tithonus, the father of Phaethon. Apoll. iii. 14. 3.

457. θεός. Markland here wanted θεοί; but, looking at the connexion of the sentences, and considering with what intent the nurse uses this example of the gods, we shall easily perceive that the conjecture is an unhappy one, though approved by Monk. With the whole passage compare the argument of Theseus in Herc. Fur. 1311 sqq.

458. στέργουσι ξυμφορᾷ νικώμενοι, *they acquiesce, and are content, being vanquished by their calamity* (love). The dative ξυμφορᾷ belongs both to the finite verb and to the participle: στέργειν, however, is very seldom joined to a dative by the Greeks.

459. σὺ δ' οὐκ ἀνέξει; sc. νικώμην. Cf. supra, 354.

467. The meaning is this: Nor assuredly ought mortals to have taken such pains to direct their lives according to the rules of virtue, seeing that they have not put together accurately even the roof which covers their houses. The course of the argument seems to be this: If carpenters cannot even put a roof accurately together, though they have a plan and a rule to guide them, how much less can men direct their lives by the rule of virtue? However, I do not doubt that Valckenaer's emendation is correct, ἢ κατηρεφίς δόμοι. Porson, indeed, has tried to defend the genitive by a passage of Archilochus in Plut. Mor. p. 604. C, where it is written of the isle of Thasos: ἦδε δ', ὡς ὄνου ράχης, ἔστηκεν ὕλης ἀγρίας ἐπιστεφής. But this example is not to the purpose, because ἐπιστεφής ὕλης means, not *covered with woods*, but *full of woods*, and is used in the

Theb. 583, we have "Ἀρης ἀρουρα θάνατον ἐκαρπίζεται, which no one now-a-days, with Porson, will pronounce spurious. Moreover, Euripides himself uses this verb, Bacch. 404: Πάφον θ' ἂν θ' ἐκαρόστομοι βαρβάρου ποταμοῦ ῥοαὶ καρπίζουσιν ἀνομβροί, where it means *ἐκαρπὸν ποιῶσι*. Add to these Pollux, who, vii. p. 794, writes: τὸ καρποῦσθαι καὶ καρπίσασθαι Θουκυδίδης λέγει. From this testimony it certainly appears that the Attics did not reject this word."

<sup>2</sup> W. reads φορητός, saying: "So the MSS. and all editors before Valckenaer, who, from Stobæus, wrote φορητόν, which later editors have adopted. Though Stobæus's reading is more refined, I have nevertheless followed the MSS., with which also the Scholiast to Troad. 996 concurs. Stobæus's authority is to be used very cautiously. See note, Med. 13."

<sup>3</sup> W. says: "My conjecture, ὃν δ' αὖ περισσὸν κτλ., is confirmed by three MSS., and amongst them by Havn. With Augustus Matthiæ, therefore, I have received it, because I think that here αὖ would be more readily changed into ἄν, than ἄν into αὖ, by the copyists. The passage itself is one of those in which ἄν may either be put in, or left out, just as you understand the sentence. Cf. 427. 527. 1275. Med. 516. Hermann, on the particle ἄν, bk. ii. c. 10. Opusc. iv. 113, has defined the difference of both constructions."

same way as Homer uses κρητῆρας ἐπιστεφίας οἶνοιο. Nor is the passage in Athen. bk. i. p. 12. A more *à propos*: παρ' ἄλην δὲ τὴν συνουσίαν παρίκειντο αἱ τράπεζαι πλήρεις, ὡς παρὰ πολλοῖς τῶν βαρβάρων ἐτι καὶ νῦν ἔθος ἐστὶ—κατρηφέεις παντοίων ἀγαθῶν, κατὰ Ἀνακρίοντα. Here, too, tables are meant laden with all kinds of good things. Where κατρηφέης is used in the sense of *lectum et opertum*, it necessarily requires a dative.

471. ἔχεις. So the MSS. The old ed. ἔχοις, now corrected by Musgrave. Matthiæ well defends the indicative. "When a conditional proposition," says he, "contains subject-matter which is assumed as true, the indicative is employed, even though the optative follows in the apodosis, as being of a matter which may be probably conjectured as likely to result from it." Cf. 480 sqq.

484. δυσχερέστερος, *more distressing, less welcome*. Though the more and better MSS. read δυστυχίστερος λόγων, the common reading is by no means to be changed; for it is far better suited to the sense.

491 sqq. τάνδρ' οὐ, Hippolytus. Matthiæ rightly renders what follows: *I must discover as quickly as possible—whether Hippolytus returns Phædra's love, or not—by openly, and without circumlocution, declaring the truth to Hippolytus*. On the accusative ἐξιπύοντα depending on *δυστίον*, see Gr. 775 (621), § 613, 5. On pl. masc., Gr. 650 (527).

493. For if you were not involved in such danger of your life, but were in your sound senses, so as to be able to consult your own interests, I would never, &c. *Brunck*.

498. οὐχὶ συγκληΐσεις στόμα, καὶ μὴ μεθήσεις; The particles οὐ and μὴ are often found together in interrogations, in such a way that οὐ, added to the second person future, *orders* something to be done, while (οὐ . . .) μὴ *forbids* something to be done. So in Hel. 437: οὐκ ἀπαλλάξει δόμων καὶ μὴ πρὸς αὐλείοισιν ἐστηκώς πύλαις δχλον παρίεις δεσπόταις; Gr. 796, 797 (637. 633), § 593.

504 sqq. The nurse seems to me to mean this: "Since this is your opinion, you ought not to have done wrong, and been entangled in love; since, however, you have done wrong, follow my advice; for this is a lesser gratification."—*δεύτερα χείρις* is not, as usually rendered, *secunda utilitas, the second best course to pursue* [this is the best explanation. So Htg.]; but *gratia quæ facilius datur*.

513 sqq. "It is necessary," she says, "in the love-charm, to take something from Hippolytus, either some memento of his words, or some shred from his garments; and, combining Phædra's words with his words, to sing the incantation, and during the incantation to fasten the shred of his garment to a shred of Phædra's." *Schol.* Editors quote what, under like circumstances, Theocritus's Pharmaceutria does, Idyll. 2. 53: τοῦτ' ἀπὸ τᾶς χλαίνας τὸ κράσπεδον ὤλεσε Δίλφις, ὧ γ' ὧ νῦν τιλλοῖσα κατ' ἀγρίῳ ἐν πυρὶ βάλλω. Compare, too, Virg. Ecl. 8. 91: *Has olim exuvias mihi perfidus ille reliquit Pignora cara sui*. Monk.—*ἐννάψαι τ' ἐκ δυοῖν μίαν χεῖριν* understand thus: *and, by uniting them, make one love of two*.

525. ὃ κατ' ὀμμάτων στάζεις πόθον. The old MSS. have ὅ instead of ὃς, which injures the metre. No other example, however, besides this exists to prove that the Homeric ὅ for ὃς was used by the tragic

poets. [Htg. reads *σύ*.] Matthiæ has rightly explained the sentence: "Thou, who from the eyes (*τῶν ἱρωμένων*, of the beloved, adds the Schol.) instilless desire into the breast of lovers."

530 sqq. *πυρὸς βέλος* (vis flammæ), the violence of fire.—*ἔστρον βέλος* is to be understood of the levin-brand, or thunder-bolt.

531. *ὑπέρτερον—οἶον*. Ordinary language would require *οὔτε γὰρ πυρὸς οἶον ἄστρον ὑπέρτερον βέλος ἐστὶ τοῦ τῆς Ἀφροδίτης (βέλους), ὃ Ἐρως ἵησι*: but as both *ὑπέρ. βέλος ἐστὶν ἐκείνου, ὃ*, and *τοιούτου βέλος ἐστὶν, οἶον*, are both of them correct constructions, the poet combined the two. *Matthiæ*. L. Dindorf has cited a very similar passage from Theocrit. 9. 35: *οὔτε γὰρ ὕπνος οὐτ' ἔαρ ἐξαπίνης ὅσσον ἔμιν Μῶσαι φίλαι*.

534. *ὃ Διὸς παῖς*. Though Cupid is not mentioned in the extant books of the Greeks, who would venture to affirm that he was not mentioned, in those that are lost, as the son of Jove? Greek authorities were certainly followed by Virgil, *Cir.* 134. Lactantius, *Instit.* i. 17. *Apul.* *Met.* 6; passages cited by Musgrave. *Matthiæ*.

542. *ὅτ' σεβίζομεν, we do not worship*: we do not assuredly deem Love worthy of public worship. Charmus, in the time of Pisistratus, is said to have been the first to erect an altar to Love, in the Academia. *Valckenær*. Mentioned by Athenæus, 13, p. 609. D. He also alludes to the same thing, 13. 561. D, which I will transcribe: "So far are the Athenians from imagining that Love is above being associated (with other deities!), that, whereas it is well known that the Academia is consecrated to Athene, they have there erected an altar to Love, and sacrifice to him conjointly." *Monk*.

545. *τῶν μὲν Οἰχιδῶν πῶλον, Iolè, love for whom desolated Œchalia*. Some say that Hercules, being dishonoured by Eurytus and his brothers, who would not give him the damsel, laid waste Œchalia. *iv* is omitted, which need not be illustrated by other examples.

546. *πῶλον, ἄλγυα λέκτρον*. The Schol. explains by *παρθένον, ἄπειρον γάμων*. *Πῶλος* is used by the Greeks sometimes for a youth, sometimes for a maiden. In *Rhes.* 261, *ἐπὶ πῶλον*, sc. *Hele-nam*. In *Androm.* 621, *Peleus*, alluding to *Hermione*, daughter of *Helen*, says: *μήτε δώμασιν λαβεῖν κακῆς γυναικὸς πῶλον*. *Eubulus*, *Athen.* 13. 568. E: *πῶλους Κύπριδος*. *Anacreon*, *Ode* 60. 1: *πῶλε Ὀργκίη*. *Monk*.

549. *ζεύξας' ἅπ' εἰρεσίῃ*. So Matthiæ has rightly corrected. He explains it: *having torn (her) from her home by ship* (rowing). The MSS., *ζεύξας' ἀπειρεσίαν*. But the Schol., without hesitation, reads *ζεύξας' ἄπο*, interpreting it: *ἀποζεύξασα καὶ ἀποχωρίσασα τῶν οἰκῶν*. Matthiæ cites *Iph. Aul.* 764: *ὄταν—εἰρεσίῃ πελάγῃ Συμουντίῳς ὀχετοῖς*. [*Œchalia* being on the *Pencius*, not on the sea, Htg. understands *εἰρεσίῃ* of violent running.]

550. *τίν' [Musgr.] Ἄϊδος ὄρε βάκχαν*. I do not interpret *Fury* [Htg. does]; but those are called *βάκχαι* who are excited by any violent emotion of the mind—anger, grief, fear—so that they are not masters of themselves, and whose fury brings destruction to others. They are called *ἄδον βάκχαι*, as in *Hec.* 1054. *Herc.* *Fur.* 1091, *Hercules*, having slain his children, is called *Ἄιδου βάκχος*. I join

δροῦδα with βάσαν, as, Suppl. 1002, are joined προσέβαν δροῦδα ἐξ ἑμῶν οἰκῶν ἐξβαρυσσάμενα. Iolē was the cause of the destruction to Hercules and Dejanira. *Matthiæ*.

566. ἐν δόμοισι σοῖς. Elmsley would have read ἐν δόμοισι σοι, which G. Dindorf has lately recommended. But the reading of the MSS. is sound. *What ill is there in the house, near which you are standing?*

567. ἐκμάθω. The Greeks sometimes use the first person singular of the subjunctive in the same way as the plural; so that the subjunctive is deliberative, and has a certain force of exhorting. Cf. Heracl. 588 sqq. Med. 1275, and our note. There is, therefore, no need of ὥς μάθω, as is found in some MSS. The Chorus says the following verse, φοίμιον κακὸν ρόδε, with reference to what Phædra had said above, ἐξεργάσμεθα. Gr. 804 (643).

571 sqq. The dochmiac verses of the Chorus, which now follow, interposed between the two trimeters of Phædra, may conveniently be adapted to some antistrophic response; and such a response Seidler, *De Versibus Dochmiacis*, p. 327, and Hermann, in his *Elementary Doctrines of Metre*, p. 249, have endeavoured to restore. Seidler thus, making Phædra's exclamations, with the trimeter, contain the pro-ode; then the dochmiacs of the Chorus, as far as 580, with the interposed trimeters of Phædra, the strophe, the antistrophe to which is in 585—93, he made Phædra's lines, 582—83, the mesode, and 494—97 the epode, assigning the whole to Phædra. Hermann follows another plan, making the dochmiac strophes succeed in this order, α β β α, and each to be recited by two women, of whom the first has two verses in the first and fourth strophe, the second three verses; in the second and third strophe, the first three, the second two verses. I have distributed the verses of the Chorus, with other editors, into four systems of dochmiacs. [Our arrangement is Dindorf's.]

577. The Chorus, being ordered to listen what a noise is going on in-doors, replies to Phædra: "Thou standest nearer to the door. The sound which issues from the house is *thy* care." The Chorus was not on the stage, but in the orchestra. Pollux, 4. 123: σκηνή μὲν ὑποκρίτων ἰδίου, ἡ δὲ ὀρχήστρα τοῦ Χοροῦ, *the stage belongs to the actors, the orchestra to the Chorus*. The orchestra was much lower than the stage. Id. ib. 127: εἰσελθόντες δὲ κατὰ τὴν ὀρχήστραν ἐπὶ τὴν σκηνὴν διὰ κλιμάκων ἀναβαίνουνσι, *entering by the orchestra, they ascend to the stage by ladders* (stairs). Whence it follows also that the station of the Chorus was in front of the stage; otherwise it could not have been seen by the spectators. Hence we understand why the Chorus says to Phædra, σὺ παρὰ κλῆθρα, *tu ad portam es*.

585. λαχόν must by synizesis be contracted into two syllables.

586. ὅρα. Witzschel, with Seidler and Aug. Matthiæ, reads (from Lasc. and two Codices) ὅρα, = ὅπως: εἶστιν or ἔχει is omitted. Render: *I hear a noise, indeed; yet I cannot clearly say how it is, or of what kind it is*. What follows understand thus: "To thee, in that thou standest nearer, the voice comes through the door; so that thou canst hear more distinctly." [Htg. reads, οἷα . . . βοά.]

589. κακῶν προμήστριαν, *malorum conciliatricem*.

592. The MSS. and old edd. wrongly read τὰ κρυπτά γὰρ πίθηγε. What, with others, I have read, is from Seidler's emendation, *On Dookimiac Verses*, p. 13. Between the Chorus' words, διὰ δ' ἄλλυσαι πρόδοτος ἐκ φίλων, Phædra interposes her own exclamations, αἰαί, ἔ, ἔ.

597. φίλος, καλῶς δ' οὐ. Monk aptly cites Orest. 100: ὁρθῶς ἔλεξας, οὐ φίλος δὲ μοι λίγεις. Cf. above, 268 sqq. Hermann on Hec. 23.

605. In these expressions of obtestation, the verb on which the accusative depends is frequently omitted. Understand *ἐκτείνω*, *λίσσασθαι*, *ἀντομαι*, *ἐκνοῦμαι*, or some like verb. Monk has collected examples on this passage, and Brunck on Med. 326. Latin writers do the same.

612. For this sentiment, plainly unworthy of the character of Hippolytus, and presently repudiated by himself, Euripides has been often severely handled by Aristophanes. See Ran. 102. 1471. Theam. 275. Moreover, an action was brought against him by Hygieanon for impiety, as an instigator to wrong. See Aristot. Rhet. iii. 15: "Just as Euripides replied to Hygieanon, in the plea of Antidosis, when he accused him of impiety, and encouraging perjury, because he had put this sentiment into the mouth of one of his characters: ἡ γὰρ ὡς ὁμῶμοχ', ἡ δὲ φρὴν ἀνώμοτος. For he said that he acted unfairly in bringing before the courts of law questions that belonged properly to the Theatre of Dionysus, where he had already given an account (of his sentiments), or would yet give an account, if he wished to bring an accusation against him." Cicero, however, De Offic. iii. 29, defends, and to a certain degree applauds, the sentiment: "What has been sworn in such wise that the mind conceived it ought to be done, must be duly observed. It is no perjury, if you do not perform what you have sworn otherwise; for to swear what is false, is *not* perjury. But, according to our customs, it is perjury not to perform what you have sworn in accordance with the sentiments of your own mind, as those sentiments are expressed in words; for Euripides has cleverly said, '*Juravit lingua, mentem injuratum gero.*'" Monk.

615. ἁμαρτεῖν εἰκὸς ἀνθρώπους, it is natural for men to err. Diana, below, 1433, puts forth this sentiment more plainly: ἀνθρώποισι δὲ θεῶν διδόντων εἰκὸς ἑξαμαρτάνειν.

618. Cf. Med. 573: χρὴν ἄρ' ἄλλοθεν ποθεν παῖδας, θῆλυ δ' οὐκ εἶναι γένος· χοῦτως ἀνὴρ οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.

625. ἀξέσθαι κακόν. Hippolytus, giving way to his indignation, has changed what he ought properly to have said, ἀξέσθαι γυναῖκα, or something of the kind, and substituted κακόν for γυναῖκα<sup>4</sup>.

<sup>4</sup> 626. Witz. reads *ἐκτείνωμεν*. "I have written this from Cod. Havn. Other MSS. and editors, against metre and sense, *ἐκτείνωμεν*, which editors and interpreters have tried to amend with various conjectures not worth mentioning. The poet means this: 'But now, when first we wish to bring a wife, or a mischief, into our home, we extend, and are anxious to increase, the resources (wealth) of our house.' He then points out, how this wealth is diminished and exhausted by the various and manifold expenses of the wife. See 630



627. *τούτῃ* belongs to what follows. Gr. 1012 (793, n. 8), 656, 6, *extr.*

630. *κακόν*. Witzschel (and so Htg.) reads *φυρόν*, from Codd. Par. and Schol.; and this (says W.) is not inappropriate, if we look to the words *ὁ σπείρας τε κάκθρέψας πατήρ*. The common reading, *κακόν*, might easily have been written from the eye of the copyist wandering to the line before.

635. *γαμβροῖσι*. *Γαμβρός* was properly the relation of the husband, *πενθερός* of the wife; but they are often confounded by the poets. It is plain that the wife's relations are here designated by *γαμβροῖσι*. Eustathius, 435. 19, has cited this very passage as an example of changed signification: *ἡ δὲ τραγωδία ἐν τῷ κηθέσας καλοῖς γαμβροῖς τοὺς πενθεροὺς δηλοῖ*.

637. *πίξει*, *comprimi*. Used nearly in the same sense as Livy used it, ix. 38. 14: *Insignem dolorem ingenti comprimī animo*. Valck.

638. *τὸ μηδέν*, sc. *οὐσα* (*res nihili, nullius pretii*), *a mere nothing*. Cyclop. 354: *Ζεὺ ξένι, ὅρα τὰδ' εἰ γὰρ αὐτὰ μὴ βλέπεις, Ἄλλως νομίζει, Ζεῦ, τὸ μηδέν, ὦν θεός*. Troad. 416: *οὐδέν τι κρείσσω τῶν τὸ μηδέν ἦν ἄρα*.

644. *μωρίαν*, *impudicitiam, libidinem*. So below, 966, *τὸ μῶρον*.

654. *πῶς ἂν οὖν εἴην κακός*; We can dispense with the conjecture of Scaliger and Voss, *πῶς ἂν οὐκ εἴην*. Grotius rightly interprets the reading of the MSS.: "How, then, could I become depraved; I, who think myself impure even from hearing (because I even hear) such things?"

657. *ἤρθη*, Pierson very probably, p. 63. The MSS. *εἰρήθη*. The Scholiast confirms the correction, who interprets it *ἐλήφθη*. *αἰρείσθαι* is used in this sense, Helen. 1621: *ὧ γυναικείαις τέχναισιν αἰρείθεις ἐγὼ τάλας*, *ensnared by woman's arts*. ὅρκοις *ἤρθη* *ἄφρατος* are to be joined, so that the adjective may declare the notion of the verb more plainly, as is often the case. *Matthias*.

661. *σὺν πατρὶς μολὼν ποδὶ* (*quando cum patre reverso rediero*), *when I come back with my father, on his return*. Monk has aptly cited Orest. 1217: *παρθένου δέχου πόδα, exspecta virginis rediūm*. Cf. Herc. Fur. 336. Hec. 977. Soph. Antig. 336.

669 sqq. The choral song, or rather antistrophe, of that which we read above, 362 sqq., in the MSS. and edd. vet. is so assigned to the Chorus and Phædra, that the Chorus has the four first verses, and Phædra begins at *ἐνύχομεν δίκας*. [So Dindorf, whose text we have adopted.<sup>5</sup>]

—633. *Ἐκτρέιψεν*, used in this signification, will be sufficiently defended by Suppl. 1109: *μισῶ δ' ὅσοι χηρίζουσιν ἐκτρέιψεν βίον*.

<sup>5</sup> One Cod., Par. A, assigns the whole song to Phædra; and this Witzschel (with Htg.) follows, as being (says W.) more accurate in these respects than the other MSS.; "for, first, even the fair and equal responsion of the characters, which it is likely to believe was carefully preserved even in this kind of antistrophe, ought to render the common arrangement suspected; and next, the sentiments of the song itself show very forcibly that the song is appropriate to Phædra alone. For when the woman, most unhappy

677. Join the words thus: τὸ γὰρ παρ' ἡμῖν πάθος παρὸν ἐρχεται δυσεκπίρατον βίον. The meaning is this: "The calamity under which we are now labouring, issues (only) with the unhappy termination of our life."—ἐρχεται here = the Latin *prodire, exire, evadere*; and the German *ablaufen, hinauslaufen*. On the construction *δυσεκ—βίου*, see Matth. Gr. Gr. § 446, where you will find many other examples. Some interpreters join the genitive with πάθος, as the Schol. has done. But the other explanation, besides being the more select and more poetical, is recommended by the collocation of the words. [Htg. *δυσεκπ. βίω*, is difficult to be passed through with life.]

680. φεῦ φεῦ. The Chorus says this on the nurse coming out in downcast mood.

689. Monk has received Pierson's conjecture, νῦν τεθηγμένος, praised by Valckenaer. Brunck had done the same, but in a note defends the reading of the Codices. He says, "Several other verbs occur, compounded with σύν, in which it does not exert its usual force, or confer any thing else, except intensity of signification. The Greeks, moreover, as they use a simple verb for a compound, so they often use a compound for a simple, only for the sake of ornament and variety of style." If any change be made on account of the verb, which is not found elsewhere, I would write *ὀργῇ σὴ τεθηγμένος φρίνας*. Cf. *infra*, 965. νῦν certainly is feeble here.

691. This verse is omitted in Par. A, and all the editors have reckoned it spurious, though the rest of the Codices unanimously exhibit it. But you will hardly find any reason, why interpolators should have added such a line as this in this place; and, in the next place, you will do away with all difficulty by rightly interpreting the verse: *He will relate your errors to his own father, and will relate them to the aged Pittheus as a calamity that has befallen him*. Phædra speaks in accordance with the mind of her stepson, which might justify her in calling *συμφοράς* that attempt of her nurse to seduce Hippolytus into adultery.

701. According to the issue of events we acquire the reputation of prudence. κτῶσθαι used in the same way as in Med. 218: *δύσκειαν*

in this, that she knows her love for Hippolytus to have been betrayed, perceives that she is precluded from her only mode of honorably freeing herself from her misery by sudden death, in despair she exclaims: *τάλαντες ὧ κακοτυχεῖς γυναικῶν πότμοι. τίνας νῦν τίχνας ἔχομεν ἢ λόγους σφαλίσσαι κάθαρμα λυεῖν λόγου*; From Hermann's emendation, with other editors I have written *τίνας νῦν τίχνας*. Ald. and other edd., *τίνα νῦν ἢ τίχναν*; but *ἢ* is omitted in the three best Codices. Phædra says, *What artifices or methods have we now, by which we may unloose the bond of rumour?* For as she fears lest her stepson should divulge the secret communicated to him by the nurse, and disseminate evil reports of her, she tells them that she is trammelled (entangled), as it were, by (in) a bond difficult to be loosed. On the future infinitive [he reads *λύσειν*] depending on verbs which involve a signification of any expected event, see Lobeck ad Phryn. pp. 717—747 sqq. Cf. Soph. Philoct. 596."

ἐκτίσαντο καὶ ῥαθυμίαν. Iph. Taur. 677: καὶ δειλίαν γὰρ καὶ κακὴν κεκτήσονται.

702. [ἦ γάρ; These particles ask for information about what seems to be implied by what is said. Elmsley says, "often with some irony;" but this lies in the words used, not in the particles (*Klotz*). *What! 'is this, then, just and satisfactory to me, that after inflicting on me such a wound, you should then confess it?* The confession is the cool εὔρον οὐχ ἄβουλόμην. Witzschel (with Htg.) reads ἦ καί. Monk gives a different meaning to συγχωρεῖν λόγοις, after having injured me, then to meet me in argument.]

710 sqq. During these words, in which Phædra begs silence of the Chorus, the nurse quits the stage sorrowful and downcast.

715. καλῶς ἐλέξας. Thus rightly edited from one Codex. The rest read ἐλέξασθ', the reading before Valckenaer. Phædra uses the singular number, because not all the characters of the Chorus used to speak in dialogues of this kind, but the coryphæus sustained the part of the whole Chorus. προτρέπουσα' = (according to the Scholiast) ζητοῦσα or ἐξερευνῶσα. *After turning it over in my mind, says she, and trying many plans, and exercising my judgement upon many devices, one only remedy have I found for my calamity.* προτρέπουσα is assuredly here employed in an unusual manner. If Euripides so wrote, I think it must be explained by making ἐν εὐρημα τῇσδε συμφορᾶς the object both of the participle and of the finite verb. The meaning is: *Unum vero hujus calamitatis remedium animo meo volens et agitans nunc habeo.* [W. reads δῆτα, with Brunck: hence this interpretation neglects the τι. Htg. reads ἱαμα for εὐρημα.] Monk's conjecture, however, προσκοπούσα, is worth mention; which, though it cannot stand on the authority of the MSS., seems to me the most probable of all. On the lengthening of the preposition before a mute and a liquid, in the edited reading, see Erfurd ad Soph. CEd. Tyr. 640, ed. Hermann.

718. αὐτῇ τ' ὄνασθαι. Some have corrected αὐτῇ δ', of which there was no need. For such is the force of μὲν, that, besides that member of the sentence in which itself is placed, it leads us to expect something else, and that, for the most part, opposed to the former clause. But it sometimes happens, that the sentence whose separate parts we expect to find opposed, is terminated differently, either from a sentence being interposed, or the collocation of the words being changed; and the member of the sentence, which ought properly to have been opposed, is combined with the former clause. If Euripides had here written, not αὐτῇ, but ὄνασθαι, in the beginning of the line, I doubt not he would have written ὄνασθαι δέ: for this verb involves a notion opposed to that involved in the words εὐελεᾷ μὲν βίον. As, however, the pronoun αὐτῇ holds the first place, it could not be opposed, but must have been conjoined, or the particle μὲν added; for these answer to one another. See Med. 13, and note.—πρὸς τὰ νῦν πεπτωκότα, sc. ὄρωσα, σκοπούσα. So Thucyd. vii. 47, has: οἱ τῶν Ἀθηναίων στρατηγοὶ ἐν τούτῳ ἐβουλεύοντο πρὸς τε τὴν γεγενημένην ξυμφορὰν καὶ πρὸς τὴν παρούσαν ἀρρώστίαν, and, iv. 15: βουλευεῖν πρὸς τὸ χρήμα ὀρώντας. Render, therefore: *With regard to what has now happened, so far as my present*

circumstances allow. Matthiæ. The same in Iph. Aut. 1343. Cf. Elect. 639.

724. εὐφημος ἱσθί. The Chorus does not bid Phædra be silent, as Blomfield thinks, but means *noli abominanda loqui, speak not words of evil omen; may the gods avert what thou proposest*. The words of the Chorus contain somewhat of a castigation of Phædra, who had spoken ill-omened words.

734. ἐν πταναῖς. The common reading, according to Musgrave's emendation. The MSS. and old edd., ἐν ποταναῖς or πταναῖσιν. G. Dindorf lately, in notes to Alcest. 232, contends that the true reading is θεὸς ἐνὶ ποταναῖς ἀγέλαις θείῃ. The Schol. has thus explained the whole passage: "Would that the gods would make me a winged bird, that I might dwell in inaccessible hiding-places, and be as far as possible out of sight of the human race. The Chorus prays for itself removal from sight, and change of nature, on account of what has happened, either to be beyond the reach of calamities about to overtake it, or because it is about to connive at Phædra in her calumny against Hippolytus, and to draw so great an iniquity upon itself by being compelled to bear false witness against him. Before that crisis comes upon it, therefore, it prays to have its nature changed, and to be carried either to the Adriatic, or to the Celtic coast, appropriately to what had taken place, and as though these places in particular would welcome its sorrows; for Io, being changed in the Adriatic into a heifer by the will of Juno, crossed the sea called from her the Ionian; and on the Eridanus, the Heliades, weeping for Phaethon, were changed into beech-trees.

738. By the purple stream of the Eridanus the wretched daughters of Helias, through pity and grief for Phaethon, weep those tears which, being hardened by the coldness of the water, produce amber. The Eridanus is said to be their father, because, being lofty, they are nourished by its waters.

739. τριτάλαινα. But since almost all the MSS. have τάλαινα, Witzschel receives it with Brunck. Hermann has made the same emendation, *Elam. Doctr. Metr.* p. 573, where he has arranged the verses thus: ἐνθα πορφύρειον σταλάσ | σουσ' εἰς οἶδμα πατρὸς τάλαι-  
ναι κόραι, and in the antistrophe: κρήναι τ' ἀμβροσίαι χιόν | ται  
Ζηνὸς μελάθρων πάρακτοι | ἐν' ἁ βιόδωρος. In *Opusc.* vol. iii. p. 141, he suspects that for παρὰ κοίταις should be read παρ' εὐναῖς. On Phaethon's sisters metamorphosed into trees, and weeping amber, see *Ov. Met.* ii. 1—152.

744. Schol.: "Where Poseidon no longer grants to sailors a passage whereby to approach the ocean." He means that the ocean is the boundary of heaven, because in it, to mortal view, the heaven seems to terminate and decline.

750. [ἐν' ἀλβιόδωρος. So Dind.; but Monk (though opposed by Matth.) maintains correctly, that the compound should be ἀλβόδω-  
ρος.] Witzschel, with Valckenaer and Brunck, reads ἐν' ἁ βιόδωρος. [So Htg.] The Cod. Par. A, ἵνα βιόδωρος. In the following line all the MSS. have θεοῖς, which the metre proves to be faulty. Hermann, with probability, conjectures ἰσθλοῖς. Brunck proposes θνατοῖς. He reminds us, that the poet is speaking of the extremity of the

earth, which he fancied conterminous with Olympus, the seat of the gods.

752—54. G. Dindorf makes one line, ὦ—ἄλμας, and in the antistrophe, 764, ἀνθ'—κατελάσθη.

759. G. Dindorf says: "The first of these verses is, ἡ γὰρ ἀπ' ἀμφοτέρων: then follows a long series of epitrites, the long syllable standing first, ἡ Κρησίας ἔβασαν."—The meaning is: "Either on both hands was she attended by an evil omen, or, at all events, on the sides, when she flew to Athens." Schol.: ἀπό τε τῆς Κρήτης καὶ τῆς Ἀττικῆς.

760. Schol.: "Having called her *δύσσορις*, he uses *ἔπατο* (*she flew*), instead of *ἦλθεν* (*she came*). But when," he proceeds, "they had cast the extremities of their cables in Munychium, a harbour of Attica, and fastened them therein, and gone on shore, then Aphrodite sent a baneful love upon my mistress." *Μουνύχου* is Hermann's emendation. The MSS. *Μουνυχίου*.

762. *πλεκτὰς πεισμάτων ἀρχάς*, the twisted extremities of the cables.

767. *ὑπέραντλος*. It will suffice to warn the reader that a ship is so called, whose *ἀντλος*, i. e. *sentina* (*bilge-water*), over-abounds to such a degree, that it cannot be pumped out or kept under. Hence the metaphor is applied to Phædra, overwhelmed, and almost drowned, in calamity.

772. *δαίμονα στυγνόν*, a hateful deity, sc. Venus.

776. The *ἑξάγγελος* is one who narrates to the Chorus all that has taken place behind the scenes. Schol. Cf. Soph. Antig. 1278. CEd. Tyr. 1223. Philostratus says that Æschylus was the first who brought them on the stage. Ἄγγελοι came from abroad, and thence brought tidings.

780. *ἀμφιδέξιον σίδηρον* (*gladium ancipitem*), a two-edged sword.

782. *περὰν λῦσαι τ'*. On the interchange of the infinitives of the present and aorist, cf. Phœn. 299: *τί μέλλεις ὑπώροφα μέλαθρα περὰν θυγῆν τ' ὀλέιναις τέκνου*;

785. *πολλὰ πράσσειν* is said of one who busies himself about other people's affairs, and things which do not concern him. Herc. Fur. 266: *κάπειτα πράσσω πᾶλλ' ἐγώ, φίλους, ἐμοὺς θανόντας εὐ δρῶν, οὐ φίλων μάλιστα δεῖ*;

787. *πικρὸν τὸδ' οἰκούρημα*, bitter is this charge of his affairs, undertaken for my absent master. The messenger, I think, means all that has happened in his master's absence, particularly his wife's death.

791. *ἤνῃ . . . προσπόλων μ' ἀφίκετο*. So all the latest editors (except Witzschel), on the authority of Markham and Valckenaer, against all the MSS. Witzschel maintains that the pronoun here seems unnecessary, though it might, he says, easily have slipped into the MSS. *ἀφίκετο* is *advenit*.

792. Those were called *θεσφοί*, who went to consult the oracles of the gods on any matters, whether public or private.

794. *Πιυθίας γῆρας*, the aged Pithæus. It is well known, that in designating either things or persons, the poets often use circumlocutions. These denote either nothing but the thing or person itself, or indicate something else, with the addition of a certain dignity and virtue. What Hermann has noted, Hec. 291, on these circumlocu-

tions, is worth reading. Cf. Juv. Sat. iv. 81: *Venit et Oripi juounda senectus*.

803. *λύπη παχνοθεῖα*, instead of *κακωθεῖα*: for frost is destructive of all plants. *Schol.* Æsch. Choeph. 81: *κρυφαίοις πίνθεισιν παχνομύην*. Ov. Heroid. xv. 112: *Adstrictum gelido frigore pectus erat*.

806. We learn also from Soph. CEd. Tyr. 82, that it was the custom for those who brought propitious answers to return home from Delphi crowned with laurel. There the priest says of Creon, on his return: *ἀλλ' εἰδᾶσαι μὲν ἡδύς, οὐ γὰρ ἂν κᾶρα πολυστιφῆς ὧδ' εἰρπε παγκάρπου δάφνης*. The *Schol.* on Soph. quotes Aristophanes in testimony of this custom, Plut. 21, where the slave, returning from Delphi, says to his master: *οὐ γὰρ τυπηθεὶς στίφανον ἔχοντά γε*. The master answers: *μὰ Δι', ἀλλ' ἀφελὼν τὸν στίφανον, ἦν λυπηρὸς τί με, ἵνα μᾶλλον ἀλγῆς*. Valckenaer quotes Liv. xxiii. 11, where Q. Fabius Pictor says, that, having quitted the oracle, he immediately paid divine honours to all the gods; and that, as at the priest's bidding he had both approached the oracle crowned with laurel, and had performed the sacred rites; so he had embarked on board the ship with his crown on his head, and not laid it aside till he had arrived at Rome. That he had most religiously and diligently performed whatever he was commanded, and had deposited the crown on the altar of Apollo at Rome.

809. Matthiæ incautiously said that *θίαν* signified, not *spectaculum*, but the *act of beholding*. A. Lobeck, in his *Paralip. Gr. Gr.* p. 512, has proved by many examples, that this opinion is false; of which I will adduce Plat. Phæd. p. 250: *μακαρίαν ὄψιν τε καὶ θίαν εἶδον*. To the same signification I would refer Æsch. Prom. 241: *Ζηνὶ δυσκλεῆς θία*. Cf. also Eur. Iph. Aul. 232. 427.

814. *σᾶς χειρὸς πάλαισμα μελίας*. These words contain an apposition; for in the words which immediately precede, the mode of Phædra's suicide is indicated and described; and this daring and violent mode of death the Chorus describes as *σᾶς χειρὸς πάλαισμα μελίας*.

817. Witz. reads *ᾧμοι ἐγὼ πόνων ἔπαθον ὁ τάλας κτλ.*, after the Havn. Cod., to which very many other MSS. nearly approach.

821. *ἀβίωτος*. [*Κατακονά* (which occurs nowhere else) is explained *διαφθορά*, *destruction*, *ruin*. Hence the meaning is supposed to be: *Nay rather (μὲν οὖν, imo) the destruction of a life not to be endured*. *Katakona* cannot, however, be regularly formed from *κατακύνω*. Witzschel reads, with Elmsley and Seidler, *ἀβίωτος*. See Hermann ad Ion 778.] Monk, thinking *κατακονά ἀβίωτος* somewhat harsh, preferred the other reading, *κατακονᾶ* [= *καταθήγει, wears me away*] *μὲν οὖν ἀβίωτος βίος*, in which Lasc., Ald., and some MSS. agree. He would not (says W.) have done this, had he remembered that the poets often transfer to one substantive the epithet that properly belongs to another. I have touched on this subject Med. 209.

825. *Naming what reason, or what adverse fortune of thine, O lady, shall I, wretched that I am, hit upon the truth?* Musgrave has proved by several examples that *τυγχάνειν* is thus used; as Iph. Taur. Hippol.

1321: ὦ θαῦμα—πῶς σε μείζον ὀνομάσας τύχῃ; Æsch. Agam.  
1241: τί νιν καλοῦσα δυσφιλὲς δάκος τύχοιμ' ἄν; Choeph. 12: ἢ  
πατρὶ τῷ μὴ τὰσδ' ἐπικάσας τύχῃ χῶδς φερούσας;

834. See note to Med. 1017.

837. σκότῃ θανάων, *dead in darkness*; because men in sorrow are wont to love and seek the dark, in which they may be concealed from sight.

840. τίς δὲ κλύω; *a quo audiam?* Deliberative subjunctive.

849. To adapt the words ἐρίστα θ' ὀπόσας ἐφορᾷ to the probable form of the metre, F. Dindorf thinks that ὀπόσας should be changed into ὅσας, in Adnot. Eur. (Oxf. 1839.) He also says that ἀστρωπός should be written ὅσι; and 852, ἰὼ τάλας ὅσον κακὸν ἔχει δόμος.

855. τὸ δ' ἐπὶ τῷδε πῆμα, *the mischief which will follow upon this*. The Chorus means the calumny against Hippolytus, and his death, of which it already has a presentiment.

862. The bevil of a ring was called σφενδόνη, i. e. that circle or rim of gold in which the σφραγίς or jewel of the ring is enclosed. Hence it means the jewel itself; and the τύποι σφενδόνης are the same as σφραγίδος σημεῖα. *Monk*.

867. The σύν (which some editors, according to Markland's emendation, have changed into ἄν), may, I think, be defended by interpreting: *To me, therefore, on account of what has happened* (Phædra's death), *may my lot in life be no longer livable*, i. e. such that I ought no longer to live (*sit mihi . . . conditio vitæ non vivenda*). This meaning of ἀβίωτος I cannot now support with other instances; but it seems to me in no way repugnant to the character and genius of the Greek language. I even think it is approved in a certain degree by a like use of other adjectives. We have the infinitive τυχεῖν [nearly = ὥστε τυχεῖν αὐτῆς. Gr. 1051 (812), § 669, β, γ] added by the well-known epexegetis. Cf. Herc. Fur. 643.

872 sqq. πρὸς γάρ τινος, *a quodam*, or *a quâdam parte*, which we either cannot name, or purposely shrink from naming. The Chorus means either Phædra's tablet, in which it augured, not without good reason, that mischief was contained, much heavier than that already known; or Theseus himself, on whose countenance it saw, by this time, the signs of glowing anger.—For κακοῦ, Witzschel, with many good MSS., reads κακόν.

883 sqq. It seems as if these two lines should be united in one, consisting of a dochmius, a di-iambus, and a dochmius. In the more and better MSS., ὁλοόν and πόλις are found only once. Accordingly, Witzschel encloses both these words in brackets.

887 sqq. See v. 46, note.

892. αὐθις, *hereafter*.

898. The same line below, 1049.

913. λίχνος is properly a *dainty* or *gluttonous* person, but, metaphorically, *curious*; one who greedily gapes after knowledge of every kind. *Monk*.

916. ἀμαρτάνοντες—μάτην. As adjectives which signify nothing new, but explain the words more fully, are often added to nouns and verbs; so some adverbs, and especially μάτην, are similarly used. Æsch. Choeph. 843: θνήσκοντες μάτην, i. e. θνήσκον—

τες καὶ μάταιοι. Ib. 787: κωφοῖς αὐτῶ καὶ καθεύδουσιν μάτην, *sleeping so soundly as to be of no use?* Eur. Hel. 1220: ὦ Πρίαμει καὶ γῇ Τρωΐδς, ὡς ἔρρεις μάτην. Med. 1251: μάτην μόχθος ἔρρει παιδῶν. Below, 1063, μάτην συγχίαμ' ὄρκους is not in vain to violate an oath, i. e. in such a way that its violation has no influence; but so to violate it, that it has been sworn in vain, and to no purpose. *Matthias.*

925 sqq. Cf. what Medea says, 516 sqq. Cic. De Amicit. c. 17: "He complained that in all other matters men were more diligent (than in friendship), inasmuch as each could tell how many she-goats and sheep he had, but not how many friends; and that in procuring the former they bestowed care, whereas they were negligent in selecting their friends; nor had they any signs, as it were, and marks, by which to distinguish which persons were suitable for friendship."

929. τὴν ὥπας ἐτόγγχανεν, *rash*, and therefore *unjust*.

935. Words wandering beyond the province and bounds of reason, and therefore *delirious*. Monk.

938 sqq. The Schol. has rightly understood the meaning: "For if wickedness goes on increasing in proportion to every man's life, in such wise that the later-born exceeds in wickedness him who went before him, the gods will have to found some other state to which the wicked may retire."—κατ' ἀνδρὸς βίοντον. As though Theseus should say: *If audacity advances and increases in the same ratio as the man's life advances.*

939. τοῦ πρόσθεν εἰς ὑπερβολήν. Another instance of this construction may be found in a fragment of Autolycus, i. 6: πῶς γὰρ ὅστις ἔστ' ἀνὴρ Γνάθου τε δούλος, νηδύος θ' ἡσημένιος, κτήσται' ἂν ἄλβον εἰς ὑπερβολήν πατρός;

942 sqq. There is no occasion for Musgrave's correction, ἐπειδὴ γ' εἰς μίαν μὲν ἠλήλυθα, *since I have already contracted pollution by talking with thee, who art defiled with such wickedness.* For the reading of the MSS. involves the same meaning. Theseus says: *Inasmuch as you have come to (or for) my pollution*, i. e. by your coming have involved me in the contagion of your guilt, *show your face to your father*, that I may see what countenance you now wear. The expression ἐρχεσθαι εἰς τι, signifying to do something, is much used by Euripides. Thus above, 652: λίκτρων ἀθίκτων ἡλθες εἰς συναλλαγάς. Valckenaer rightly reminds us, that men in those days were afraid not only to be under the same roof with those who were charged with the more serious offences, but even to speak with them, because they thought that even by talking with them they contracted the contagion of their guilt. Aesch. Choeph. 448: ἀπογογον εἶναι τὸν παλαμναῖον νόμος. Cf. Eur. Orest. 75. 479 sqq. Herc. Fur. 1218. Besides, Hippolytus seemed to his credulous father to be both the author of Phædra's death, and contaminated with a double guilt.

952. καπηλεύειν h. = *fraudem facere* (like petty shopkeepers). And impose upon men by that food of thine, consisting of things without life. Herod. i. 155, quoted by Blomfield: "Make a proclamation to them to educate their children in playing the harp, and in singing, and in huxtering (καὶ καπηλεύειν); and speedily, O king, you



will see them, from men, become women." *Monk*.—*Ορφέα*. On the Orphic diet, see Plat. Legg. 6: "We hear of a time when we did not even venture to taste beef; and that our sacrifices to the gods were not living things, but cakes and fruits dipped in honey, and other such-like pure sacrifices. And men abstained from flesh-meat, as though it were not clean to eat it, nor to pollute with blood the altars of the gods; but we of those days lived in what is called the Orphic fashion, adhering to things without life, and, on the contrary, abstaining from living creatures."—By this food they professed a certain sanctity of life. Blomfield thought it related to the *Ὀρφέσειαισται*, concerning whom see Valckenaer, *Diatr. de Aristobulo*, p. 84, where he also speaks of certain silly treatises, *πολλῶν γραμμάτων κακῶν*, which knaves abused to their own purposes, promising the superstitious, not in this life alone, certain advantages, which, as it generally happens, they themselves were without, if they would allow themselves to be initiated in certain rites, according to these books.

965. τὰ φῶλατα, i. e. the husband and children of Phædra, whom she had lost, together with her life.—*δυομνεία* σῆ, used in the same way as in Androm. 62: οἶκῳ τῷ σῷ, and in Heracl. 1012: τῆς μητρός. Cf. Gr. 1007 (790), § 652, *Obs.* 6.

966. ἀλλ' ὤς. Euripides makes his Theseus an orator; like an orator, therefore, he anticipates his opponent's reply; for, first, he brings forward this,—*μοῖσιν σε φήσεις τήνδε*, and this being rejected, he now goes on to raise another objection in accordance with Hippolytus's character: ἀλλ' ὡς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἐνι, γυναῖξί δ' ἐμπίφουκεν. Also below, 1013, Hippolytus himself: ἀλλ' ὡς τυραννεῖν ἥδδ' τοῖσι σώφροσιν.—On the adjective *μῶρον*, see note to 644.

970. τὸ ἔρπον (*natura virilis ingenii*), *manliness, manhood*.

977 sqq. Σίνες. Apollodor. 3. 16: "Next Theseus slays Sinis, son of Polypémon and Sylea, the daughter of Corinthus. He was called Pityocamptes, because, living on the isthmus of Corinth, he compelled the passers-by to try to bend the pine-trees; and when they proved unable through weakness to effect this, they were hurled aloft by the recoil, and so killed. In this way Theseus slew Sinis." Somewhat differently Diod. Sic. 4. 59: "Theseus first of all destroyed the man named Corynêtes, who used the afore-mentioned *κορύνη*, or club, and murdered the passers-by; and next Sinis, who inhabited the isthmus. For bending two pine-trees, and fastening one arm to each of them, he would suddenly let them go. Wherefore, their bodies being torn asunder by the violence of the recoil, it came to pass that the unhappy wretches died in great agony."—In the next line W. reads, with Brunck (from Cod. Par. A): *κρανὲν γ' ἑαυτῶν*, i. e. not only sent into exile, like Hippolytus, but even slew.

979. *σύννομοι* is properly said of cattle or other animals which feed together. The poet here somewhat boldly calls rocks *συννόμοις θαλάσσης*, i. e. *bordering on, adjoining the sea*. And Soph. Œd. Col. 1134: *κακῶν ξύνοικοις*. On the story of Sciron, see Ov. Met. vii. 443. Plut. Thes. p. 4. E, whose words are these: "Theseus slew Sciron on the frontiers of Megaris, by hurling him down from the rocks, as the common story goes, because he plundered the passers-by; but,

as some say, because, with insolence and daintiness, he held out his feet to strangers, and commanded them to wash them; and then kicked and thrust those who had washed them into the sea."

983. *ξύστασις* . . . *φρενῶν*. Euripides has an expression very like this in Alc. 813: τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν. Ἡ ξύστασις or τὸ ξυνεστῆκος φρενῶν means *contraction of mind*, which was said to take place through grief or melancholy. Cf. Cic. Tusc. iv. 31: *Eodem enim vitio est effusio animi in lætitiâ, quo in dolore contractio*. Monk.

984. "This business, so far as it is unknown to you, my father, appears to afford just arguments against me; but, if any one will examine it, it does not involve any just blame against me." *Schol.*

992. *ἐπηλθες*, you have assailed me in an underhand way. Not thinking this very appropriate here, I suspect that we ought, with Markland, to read *ἐπηλθες*, for Theseus had not acted treacherously, but openly. The words which immediately follow should seemingly be thus explained: ὡς διαφθερῶν με καὶ ὡς ἐμὲ οὐκ ἀντιλέγοντα.

998. *ἀπαγγέλλειν*. This word Matthiæ interprets: *faciendum aliquid alicui denunciare*, hence *incitare*. This is his emendation. The MSS. read *ἀπαγγίλλειν*.

1001. As the Codd. Flor. A, and Par. A, Havn., have φίλος for φίλοι, I am not sure whether we ought not to write ἀλλ' αὐτὸς οὐ παρών τε κάγγος ὢν φίλος, by which we get a more harmonious meaning and construction.

1005. *γραφῇ τε λείψων*. The poet here makes mention of pictures, in accordance with the manners of his own age, and not with that of Theseus; for in the age of Theseus there were no pictures at all, much less of a lustful or lascivious character. But Euripides is fond of similes and expressions taken from the art of painting; a mode of expression which he uses still more preposterously in the Troades, where, 687, Hecuba says: αὐτὴ μὲν οὐπω ναὸς εἰσβήν σκάφος, γραφῇ δ' ἰδοῦσα καὶ κλύουσ' ἐπιστάμαι. *Bruck.*

1007. *καίτοι*. Witzschel reads καὶ δὴ, after several good MSS. Matthiæ agrees with Valckenaer that these particles do not suit the passage, and suspects that δὴ crept in from the next line, and that the poet wrote καὶ μὲν, *enimvero*. But καὶ μὲν is not *enimvero*, but *et vero* or *atqui*. L. Dindorf, however, contends that *καίτοι* is the only true reading, which, though bearable, is not necessary. The Greeks use the particles καὶ δὴ where, conceding or dismissing any point, they pass to something else. So here, too, Hippolytus might say: *Well, even suppose my chastity does not sufficiently convince you.*

1013. As *τυραννεῖν* stands first, the whole force of the sentence seems to centre in it, and not in τοῖσι σφόδρῳ; and the order of the argument to proceed thus: "I am chaste; but even were I not so, Phædra's beauty was not so great as to captivate and entice every one. Well, but, you will say, supposing you are chaste, why should not a chaste man be ambitious to reign? so that, perchance, I may have seduced Phædra, not from a love of woman, but of regal power. But I have never aspired to the sovereignty of the state." *L. Dind.*

1019. *πράσσειν* = the sense in which Attic writers often use it: *res civiles tractare, in republicâ versari.*

1029. Valekenæer has proscribed this line as spurious, as though made up from 1048; and editors have rashly followed his judgement. It is wanting, indeed, in the writer Chr. Pat. 526, and the beginning of the same line is found in *Ælian*, Var. Hist. 3. 29. *Diog. Laert.* 6. 38; but these things are of little consequence, and by no means sufficient to expel the line from its place. Vid. Hermann on Soph. *Ced. R.* 1506.

1034. *ἰσωφρόνησεν*. Phædra has preserved her chastity by committing suicide, on account of which she is at least *esteemed* chaste, though she could not have been *chaste*, *ὅτε ἔχουσα σωφρονεῖν*. But Hippolytus had not made a good use of his own chastity, since, by not exposing Phædra's passion, he ran a risk of being himself esteemed unchaste. *Matthiæ*. Euripides is very fond of *oxymora* of this kind. Cf. *Iph. Aul.* 973 sqq.—Witzschel, from *Codd. Par. A*, Flor. 10, reads *ἰσωφρόνησε δ'*.

1038. *οὐ γόησ*. Thus *Par. A*. Other MSS. and old editors, *καὶ γόησ*, which I am not sure should not be replaced.

1044 sqq. *A. Matthiæ*, from Flor. 10 alone, edited *ἤξιους γ' ἐμῆς*, which the Dindorfs have followed. Witzschel again expunges the particle, as neither necessary, in his opinion, nor supported sufficiently by the authority of the MSS.—*ὡς ἄξιον τόδ' εἶναι*, said somewhat ironically, *quam te dignum est, quod dicis*.

1050. Witzschel, from *Par. A*, Flor. 19, reads *μισθὸς γὰρ οὐτός ἐστιν*, by which collocation the sentence, he thinks, is rendered more forcible.

1057. Lots, or notes from the observation of augurs, were written on tablets. Valckenæer quotes *Phœn.* 852 (838), where *Tiresias* says to his daughter: *Κλήρου γ' ἐμοὶ φύλασσε παρθένῳ χερί, οὐδ' ἔλαβον, σιώνισματ' ὀρνιθῶν μαθὼν, θάκοισιν ἐν ἱεροῖσιν, οὐ μαντεύομαι*. He also rightly compares with *Theseus's* speech *Soph. Ced. R.* 964: *φεῦ, φεῦ· τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις τὴν Πυθόμαντιν ἱστίαν, ἢ τοὺς ἄνω Κλάζοντας ὄρνεις*; *Monk*.—*κλήρον οὐ δεδεγμένην*, not admitting, leaving no place for, the soothsayers' tablets.

1064. *τὸ σεμνὸν . . . τὸ σὺν* (*tristis et ficta vultus tui severitas*), your prudery.

1070. *πρὸς ἦπαρ*, i. e. *πρὸς ἦπαρ χωρεῖ*, as said *Soph. Aj.* 938. The verb could the more conveniently be omitted here, because its notion is implied in the adverb *ἐγγύς*.

1071. *φαίνομαι θεῶν τε*. Euripides often joins words of the same meaning. Cf. *Bacch.* 617, ed. *Elmsl.*: *οὐτ' ἐθιγεν, οὐθ' ἠψαθ' ἡμῶν*, which passage also defends the double *τε*—*τε*. In the majority of the MSS., however, *Flor. A*, 10. *Par. A*, *B*, *D*, *καὶ γὰρ* is written, which I would have replaced, had not the *γὰρ* seemed feeble here.

1078 sqq. The construction is, *εἴθ' ἦν, ἐμὲ στάντα ἐναντίον προσβλέπειν ἑαυτόν*, would that, standing opposite (like a painter, *Hec.* 790), I could contemplate myself.—*ὡς ἑδάκρυσα* is *ut flerem*, not *quam admodum defleo*, or *ut lacrymas fundo*. *Matth.*—*Gr.* 1314 (956), § 813.

1080. You practised the worship of yourself much more than that respect which is due to your parents.

1085. *ξενουσθαὶ* here, to be made a stranger = to be banished. The usual sense is *hospitio excipi*. *Monk*.

1089. *ὑπέρχεται*.—W. (after Par. A, Flor. 10) writes *ὑπέρχεται*. Having said this, Theseus quits the stage, and enters his house. See 1156.

1104. *λύπας παραυαί*. Elmsley rightly interprets: *lessens, diminishes some portion of it*; for *λύπας* is the genitive.

1105 sqq. *ζύνεισιν δὲ τιν' ἐλπιδι κεύθων . . . λαύσσων*. This passage seems very suspicious, nay, even corrupt, the masculine gender being applied in the singular to a chorus of women, against the rule which we elsewhere see carefully observed by the tragic poets. For it is well known, that where the masculine gender is used for one woman, they always use the plural; and, again, that they use the masculine where they put the plural for one woman. The commentators attempt, indeed, to defend this passage by another example in Hel. 1630, where, according to the MSS., the common reading is: *ἀλλὰ δεσποτῶν κρατήσις δοῦλος ὢν*. But I can hardly believe, that a rule, which we know to be constantly observed, can be done away with or narrowed by one or two examples. It is much more probable, that these two instances, which violate the rule, are corrupt; and, indeed, an emendation in the teeth of all the MSS. ought to seem less bold than a defence of the violation, though supported by very many MSS. Hermann has very easily amended both passages: the present in a note to Viger, p. 715. 50: *ζύνεισιν δὲ τις ἐλπίδι κεύθων λείπομαι*, i. e. *ut prudens quis*; the other in his edition of the Hel. 1649, where he edits *κρατήσι*; so that the line now contains a general sentiment. And to Hermann's emendation even the Scholiast's note may be accommodated: "The Chorus is composed of women; but the poet transfers the character to himself, leaving the choral characters; for he uses masculine participles." The sentence is rightly interpreted thus: *And whereas I conceived the hope that I understood something for certain about Divine providence, that hope again disappoints me, when I look into the fortunes and deeds of mortals.*

1113. *ἀκήρατον ἔλγεται θυμόν*, a mind void of cares, unscathed by sorrows.

1114. *δοῖτα . . . ἀτρεκέως*, a fame too carefully and anxiously sought after and acquired.

1117. *συνευτυχοίην*. *Σὺν ἄλλοις τὸν βίον εὐτυχοίην*. Schol.

1120. *καθαρὰν φρέν'*. Schol.: *ἀτάραχον καὶ ἀφοβόν*. The metaphor seems taken from the agitation of water. Monk.

1122. *Ἀθάνας*. Eustathius, p. 515. 42, observes that the expression of our poet, *Ἑλλαντίας φανερώτατον ἀστὴρ* 'Αθάνας, is an adumbration of the Homeric *ἀλγίκιον ἀστὴρ καλῶ*. Eustathius also explains it: *ἦγον ἀστὴρα τῆς παρ' Ἑλληνισιν Ἀθηνᾶς ταύτῃ δ' εἰπεῖν διάδηλον ἐν Ἀθήναις, αἱ παρονομάζονται τῇ Ἀθηνᾷ*. Valckenaer compares Anthol. iii. xxvi. 1: *Μουσάων ἀστὴρα καὶ Χαρίτων*, sc. Homer. 42: *τὸν τραγικῆς Μούσης ἀστὴρα Κεκρόπιον*, sc. Sophocles. Monk.

1126. *ψάμαθοι πολιήτιδος ἀκτᾶς*. *Πολιήτις* is formed from the Homeric *πολιήτης*, and signifies the shore near Troezen, and in the same district (*litus vicinum et ejusdem regionis*).

1133 sqq. [*Λίμναξ*, on the coast near Troezen.—*τρώχος*, *race-course*: not *τροχός*. Monk governs it by *κατά* understood. In *Λίμναξ*

*curriculo continens pede recto exercitatos equos* (Fix).] But W. (and so Htg.) properly receives Reiske's emendation, *γυμνάδος ἵππου*. Brunck rightly says the order is: *οὐκίτι ἐπιβάσει συζυγίαν πάλων* 'Ενεῖαν κατέχων τὸν ἀμφὶ Λίμνας τρόχον ποδὶ γυμνάδος ἵππου, *no longer shalt thou mount the chariot yoked with Venetian steeds, possessing* (frequenting) *with the foot of thy well-trained steed the race-course by Límnae*.—κατέχων ποδὶ γυμνάδος ἵππου = κατέχων γυμνάσιν ἵπποις.

1140. As here Euripides *νυμφιδία λέκτρων ἄμλλα*, so Sophocles, *Elect.* 493: *ἄλεκρ' ἀννυμφα λέκτρων ἀμλλήματα*.

1142 sqq. G. Dindorf says this line should be divided in two, as it is read in the Aldine: *ἐγὼ δὲ σὺ δυστυχία | δάκρυσιν διοίσω*. He also says on 1145: "That the probable form of the metre may be attained, we must write: *μᾶτερ, ἔτεκες ἄρ' ἀνόνατα*, putting the interjection *φεῦ* without the line." And on 1146: "If *μανίῳ* has the middle syllable long, the line will consist of a molossus and a brachius. But, more probably, it is an *ihyphallic*, with the middle syllable short, as in Rhés. 494: *ἀλλὰ μηνίων στρατηλάταισιν*."

1147. *συζυγία Σάριτες, junctæ Gratiæ*.

1163. *ἐπὶ σμικρᾷς ῥοπῆς* (in extremo vitæ discrimine), upon a very slight turn of the scale. *ἐπὶ* with the genitive is used in cases in which any thing turns, as it were, on the last critical point. See Hermann on Soph. Aj. 1247.

1164. *δὲ ἔχθρας ἦν ἀφηνεμένος*. On this circumlocution I have made a few remarks on Med. 872.

1166. *ἀρμάτων ὄχος, currus vehiculum*. Cf. Phœn. 1190.

1171. *πὺς καὶ διώλετ' εἰπέ*. See above, 91.—*τῷ τρώει Δίκη* *ἔπαισεν αὐτὸν ῥόπτρον*. Euripides neither wished *ῥόπτρον* to be understood as a *halter*, nor as a *peg in a trap*, as Valckenaer thought. *ῥόπτρον* = *ῥόπαλον*, and means a *club*, *staff*, or *stick*. That such an instrument might aptly be assigned to *Δίκη*, the Goddess of Vengeance and companion of the Furies, there is no need of proving at greater length. In like manner, Hom. Il. 12, 37: *Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες*, and Soph. Aj. 137: *πληγὴ Διὸς*. Somewhat more boldly Hor. Od. iii. 26. 11: *Regina sublimi flagello tange Chloen semel arrogantem*. Even from works of art we can prove that the expression and image were not unusual. Thus Pausanias, describing the chest of Cypselus, v. 18. 2, among other things, says: "A handsome woman conducting an ugly one, and throttling her with one hand, whilst with the other she beats her with a club: this represents Justice doing injustice." Hence we see that even in ancient times a club was assigned to this allegorical personage, which *ῥάβδος*, hardly any one will deny, might easily have been changed into a *ῥόπτρον*, either by artists or poets, as the subject seemed to demand.

1188. *ἀπ' ἀννυγός*. What the *ἀννυξ ἀρματος* is has been explained by Hemsterhuis on Lucian, vol. i. p. 279, by citing the notes to Hom. Il. 5, 262. 728, whence it appears that the *ἀννυξ* was a small circle (circular rim) appended to the top of the carriage-seat or body, and surrounding it. To the top or the side of this the reins were fastened, when the horses were stopt. Thus, Il. 5, 262: *ἐξ ἀννυγός*

ἡνία τείνας. Sometimes there were two ἄντυγες, as in Juno's chariot. Il. 5, 728: δοαὶ δὲ περιδρομοὶ ἄντυγες εἰσι, where the Venetian Scholiast: "Ἄντυγες, the semicircles upon the seat, to which the reins are fastened."

1189. αὐταῖσιν ἀρβύλαισιν. The part of the chariot about the ἄντυξ, where the charioteer stands. Schol. Also Eustathius on Il. 5, p. 456. 19: "Euripides in Hippol. speaks of the ἄντυξ for the reins. There also occurs the word ἀρβύλη, not spoken of a shoe, in the passage αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα, which are evidently the part about the ἄντυξ of the chariot, where (they say) is the standing-place of the charioteer." This explanation, though I cannot support it by other passages, I yet think the true one. For if we receive ἀρβύλαι as shoes, and with others interpret, *when he had put his shoes on his feet*, the αὐταῖσιν is not only frigid, but plainly unsuitable and superfluous. I should conjecture that the part of the chariot where the driver stood, was worked and hollowed into the shape of ἀρβύλαι (shoes), that he might have a firmer footing; and that from this resemblance in form it received its name.

1195. ἐφ' ἔρματος, i. e. *prope currum*; properly *sub curru*. It appears to be thus expressed, because Hippolytus, standing in the chariot itself, occupied the higher place; while his comrades, standing round the chariot, and following their master, held the lower. Some good MSS., however, have ἐφ' ἄρματος, which, as it is very easy to understand, is also a very likely correction. Cf. Matth. Gr. Gr. § 592.

1197. τὴν εὐθὺς Ἄργους. W. Dindorf, in his Preface to the Poetæ Scenici, p. xxii., contends that this is the only instance worth mentioning in the old Attic writers of the particle εὐθὺς used for εὐθύ, being recognized by Photius, p. 32. 12. But from Photius's testimony a suspicion struck Dindorf, that it was not till after the time of Eratosthenes that εὐθὺς was introduced into the copies of Euripides, but that the poet really wrote τὴν εὐθὺ Ἄργους, of which hiatus he cites three other instances. The first is of Antiphanes, in Athen. vi. p. 258, E: οὐχ ἡδύ; ἐμοὶ μετὰ τὸ πλουτεῖν δεύτερον. But this is not to the purpose; for the hiatus is sufficiently excused by the interpunctuation and the pause. The second is in Archilochus, in Stobæus, cx. 10: (ἦν) σφὶν θαλάσσης ἡχίεντα κύματα φίλερ' ἡπείρου γίνηται, τοῖσι δ' ἡδὲ ἢ ὄρος, of which the correctness is very doubtful. In the third place he cites line 158 of Empedocles: δὲδ' δ' ἐπ' δὲδ' ἔβη, θερμὸν δ' ἐποχεύετο θερμῷ. Even by this nothing is proved, inasmuch as such a line might have been written by a philosopher-poet, who cared rather for his argument than for external neatness and polish; but not by a tragic poet. Dindorf is opposed by Bergk, in his Commentary on Attic Comedy, who quotes Pindar as also using εὐθὺς for straightway in Isthm. vii. 41: ἰόντων δ' ἐς ἀφθιτον ἄντρον εὐθὺς χείρωνος αὐτίκ' ἀγγελίαι, and in Pyth. iv. 83: τάχα δ' εὐθὺς ἰὼν σφειδράς ἰστάθη γνώμας ἀταρβάκτοις πευρώμενος. Cf. also Buttm. Greater Gr. ii. p. 290.

1200. ἤδη. The messenger alludes to the part of the journey already completed.

1204. φόβος ναυνικῆς, violent, great. Schol.

1208. Σκείρωνος ἀκτές. He means the shore under these rocks. *Matth.*

1209. πέτραν Ἀσκληπιοῦ. That lofty rock in the Saronic gulf, not far from Epidaurus, thus called from the Epidaurian deity, seems to be called by Euripides πέτρα Ἀσκληπιοῦ.

1213. τρικυμία. Every third wave was commonly believed to be the largest; or, as others say, every tenth. Hence the *fluctus decumanus* of the Latins, which may aptly be compared with the *τρικυμία* of the Greeks. Blomfield treats at length on this subject in his Gloss. to Æsch. Prom. 1051.

1217. κρείσσον θέαμα δαγγμάτων, a spectacle too shocking for the eyes to look upon. Monk. Cf. Æsch. Agam. 1377: ὕψος κρείσσον ἐκπηδήματος. Thucyd. ii. 41, the Athenian state is termed μόνη τῶν νῦν ἀκοῆς κρείσσων [but in a different sense: more powerful than report has stated it to be].

1219. ἱππικοῖς ἐν ἡθέσι—ξυνοικῶν. Valckenaer's conjecture, ἱππικοῖσιν ἡθέσι, has pleased many. It is not improbable, and perhaps the true reading. I did not like, however, without the MSS., to change the preposition, as ξυνοικῶν is not used in its proper sense, but here has a meaning derived from its proper sense; for it means in this place πολὺς ξυνοικῶν, *multum versatus*. Cf. Soph. CEd. R. 1205.

1221. Standing in his chariot, with the reins drawn back, that he might check the horses more powerfully, Hippolytus bent back his body, so that it seemed suspended from the reins. Wherefore he is compared with a rower, who draws back his oar. *Bothe*.

1232. κἀνεχαλίσεν. He transfers to the chariot what is properly said of a horse, which, rearing and throwing back its mane, throws its rider.

1238 sqq. πρὸς πέτρας. [This is better, I think, on the principle that the construction of the preposition that denotes *motion* is used, when the verb *expresses* a notion of *rest*, but *implies* one of *motion*.] Witzschel prefers πρὸς πέτραις, after the best MSS. (cf. Cycl. 130: φρούδος πρὸς Αἴτνρ. Hel. 1211: Διβύης ἀλιμένους ἐκπείσοντα πρὸς πέτραις); and in the next line he writes θραύων τε σάρκας, from Elmsley's emendation. Cf. Ov. Met. xv. 600 sqq., on the death of Hippolytus.

1247. ἴπποι δ' ἐκρυφθεν. This form of the verb (for -θησαν) is very suspicious. Ἐκόρισθεν, indeed, is found in Arist. Pax, 1283; but, which ought to be particularly remarked, in an heroic verse. Another place of Arist., Vesp. 662, is more *à propos* to the defence of our reading; where, in an anapaestic verse, κατένασθεν is found. Those who wish to defend ἐκρυφθεν in our passage, ought to use this as an example. Matthiæ, Gr. Gr. 468. 8, thinks that the form is admitted here on purpose that this ἀγγελικὴ ῥῆσις might sound somewhat heroic. This I can hardly approve; for had the tragic poets wished this, I fancy they would have more frequently used mere epic terminations in verbs of this sort. I do not doubt that some corruption lurks beneath. Cod. Flor. 10 has ἐκρυφθίντες. What if we take this for an interlinear gloss explaining the true reading, which the copyists, as being adapted to the metre, have

received into the order of the words! Perhaps the poet wrote ἱπποὶ δὲ φρουδοί, which I formerly conjectured, or, which approaches near to the run of the letters, ἱπποὶ δὲ κρυπτοί.

1253. τὴν ἐν Ἰδῇ πύκνῃ. *Schol.*: "It is uncertain which Ida. For 'not even if one were to fill with writing all the wood in Ida,' which is a woody mountain near Troy." The *Schol.* is right, except that he ought not to have thought of the Trojan Ida, as the poet meant the Cretan. Euripides uses πύκνη for a wooden tablet, in *Iph. Aul.* 39.

1255 sqq. κέκρανται συμφορά. This is Elmsley's reading; but all the MSS. and old editions have συμφοραί. Elmsley and his followers suppose that the copyists, deceived by the false appearance of the plural which κέκρανται presents, introduced συμφοραί. This, indeed, may have been so. Elmsley, on *Med.* 34, has adduced many other examples, which show that the singular and plural of συμφορά were often exchanged in the MSS. Nevertheless we must see, whether we can defend the reading of the MSS. For this place must be explained in the same way as *Bacch.* 1348: αἱ, αἱ, δέδοκται, πρέσβυ, γλήμονες φυγαί. In either place the verb stands by itself, and forms a sentence; for the purpose of explaining which, a plural substantive is added, as it were, by a kind of apposition. In the *Bacchæ* the sentence proceeds thus: *Eheu! constitutum est, senex, infelices fugæ;* but in ours: *Eheu! effectum est, nocorum malorum casus.* This abrupt mode of speech seems adopted by the poet on purpose, because it well expresses a certain feeling and emotion of the speaker.—τὸ χρεών, *debitum, fatum, necessitas.*

1266 sqq. The *Cod. Par. A* exhibits these two lines in inverted order. This order is both pleasing in itself, and is recommended by the authority and excellence of the MS.

1267. δαιμόνων τε συμφοραῖς, *misfortunes sent by the gods.*

1274 sqq. The order is: θίλγει δ' Ἐρως φύσιν δρεσκόων πτεράων πελαγίων θ' ὅσα τε γὰ γρέφει, ἀνδρας τε.—The words εἰ μαινομένη κραδίᾳ are used in the sense of οὐ μαιν. κραδ. γὰ, τὰν Ἄλιος αἰδομένην δέσκεται, *the earth, which the Sun beholds illumined with his own light and splendour.*

1283. Nine of the extant plays of Euripides introduce gods or goddesses in the last act to unloose the knot; viz. the *Orestes*, *Hippolytus*, *Andromache*, *Supplices*, *Iph. Taur.*, *Bacchæ*, *Helena*, *Ion*, *Electra*. This appears, however, to be done with better right in the *Hippolytus* than in the rest. *Monk.*

1285. Ἀρτεμις αὐτῷ. Αὐτῷ used to be read; but αὐτῷ has been rightly replaced by Valckenaer from *Flor. A*, and afterwards *Havn.* For in formulæ of this kind the deities were wont to declare their name. Cf. *Orest.* 1642. *Bacch.* 1340. *Hel.* 1663.

1289. ἀφανῇ. Interpreters have found it difficult to explain this word. It must be joined with πισθεῖς. Πειθομαι τι, *I suffer myself to be persuaded of a thing*, is not rare. There is a manifest opposition between πισθῆναι ἀφανῇ, and φανερά δ' εἶλιν σ' ἄρη. This last I have received with the *Dindorfs*. There is an emendation of Dobree, founded on traces in *Cod. Flor. A*: φευκτέαν δειλ' (τελ δειλ') ἄραν. *Ald. rell*: φαν. δ' ἔσχετ ἄραν. The MSS. and Lasc., ἔχεις or ἔχεις. Though *Flor.* 2. 15, *Havn.*, have ἄρην, we should proba-



bly read ἀτη or (Dobree) ἀτα. Ἐσχεθες ἀτην was commonly read from Markland's conjecture. Formerly, when φανερίν and ἀταν, or ἀτην, were found in all the MSS., I tried φανερά δ' εἰλὶν σ' ἀτη, as if said of Phædra, *apertâ et manifestâ fraude te decipit*. ἀτη, signifying *deceit, fraud*, is found, Hom. Il. 10, 391. See also Hermann on Soph. Trach. 846. It is well known how often ν and ι subscript were exchanged in the Codices.

1296. As here Diana passes from anapaests to trimeter iambs, so Hercules in Soph. Philoct. 1418.

1297. προκόψω γ' οὐδέν. He used this verb in a like sense, Alc. 1079: τί δ' ἂν προκόπτεις, εἰ θέλεις ἀειστέινειν; It is properly used of those who cut down and remove wood and other impediments. Hence προκόπτειν means *progredi, proficere, to make progress*.

1299. ὥς ὑπ' εὐκλείας θάνη. Some commentators wish to correct ἐπ' εὐκλείας, but there is no need of such a change; for ὑπό, as to the sense, means nearly the same as μετά. Proclus in Chrestomath, 69: "The ancients often took ὑπό for μετά." Schol. on Pindar. Olymp. iv. 3: "Homer uses ὑπό for μετά: δαίδων ὑπό λαμπομενάων." So ὑπ' εὐκλείας is εὐκλειῶς. Cf. Æsch. Agam. 1562: καὶ καταθάψομεν οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων. Soph. Elect. 630: οὐκουν ἑάσεις οὐδ' ὑπ' εὐφρόμου βοῆς θῆσαι μ'; Eur. Androm. 322: εὐκλεία δ' οἷς μὲν ἴστ' ἀληθείας ὑπὸ εὐδαιμονίζω. Herc. Fur. 289: ὥστ' οὐκ ἀνεκτὸν δειλιάς θανεῖν σ' ὑπο. Ion 1333: καθαρῶς Ἀθήνας ἴλθ' ὑπ' οἰωνῶν καλῶν. See also Pflugk on Herc. Fur. 289. Matth. Gr. § 592. γ.

1303. θηχθείσα κίντροις. Though the poet has so often spoken of Love, he has never (elsewhere) said ἔρωτι θηχθῆναι, much less κίντροις θηχθῆναι, of Love or Venus. Valckenaer therefore judges this expression foreign to the *usus loquendi* of Euripides, and recommends πληγείσα, which he defends with much learning. Porson seems to have thought the same, and, as quoted by Monk, recommends πληχθείσα. But we want neither emendation. For Æschylus, in Xantr. fragm. ii. 3, uses κίνημα γλώσσης. Sophocles, Fragm. inc. lix., writes ὄρω δ' ἔρωτος δῆγμα παιδικοῦ προσῆ, and Euripides, in Herc. Fur. 20: εἶθ' Ἥρας ὑπο κίντροις δαμασθείς. In Clem. Alex. Strom. ii. 64, some poet represents Ajax himself saying: λύσσης πικροῖς κίντροισιν ἡρθισμένον. In a fragment of the Danae, iii. 6: πόθω διδηγμένοι. Can we deny that they who wrote thus, could say *Amoris* or *Veneris* κίντροις θηχθῆναι? The words of Pflugk on the passage of Herc. Fur. just quoted are worth hearing: "He does not assign κίντρα to Juno as an attribute in the same way as the bow is assigned to Apollo, the lightning to Jove, the trident to Neptune; but of the insignia of the gods some are perpetual, and, as it were, public; others assumed for a time, and invented by the poets, not as a custom, but as *becoming*, i. e. looking at the propriety of person, place, time, and circumstances. Hence what Erfurdt has collected on Soph. Antig. 598, on Tafelius, Diluc. Pind. i. 2, p. 698: Jovis Χαλινός and μάκελλα, Martis μάστιξ, Bellonæ Venerisque *flagellum*; hence, lastly, Junonis κίντρα, torturing the stepson with the lashes of his stepmother; also of Venus, *quæ dulcem curis miscet amaritatem*, Hippol. 1301; and whatever other perturbed and unquiet feelings there are

either in the minds of men, or inflicted on men by the gods." Add to this, that the expression agrees admirably with the sense of our passage; for Diana wishes not only to declare the innocence of Hippolytus, but so to explain the whole affair, that she may, at the same time, set forth the generous nature of Phædra, inasmuch as she herself was not lustful, but incited to love by the power of Venus, against whom the more she struggled, the more deeply wounded did she come off.

1327. ὥστε γίνεσθαι τάδε. Monk says ὥστε is redundant before the infinitive. But this is a ridiculous assertion. Nor has Buttmann, on Soph. Philoct. 656, done better, in thinking that ὥστε is sometimes added for the sake of the metre; an opinion which Hermann, on the same passage, has briefly refuted. He says that ὥστε is added in such a way as to increase the force of the sentence, and to be expressed by *vel* or *adeo*; and he bids us compare notes to Viger, 949. But I confess, that even this reasoning does not satisfy me. For whence has ὥστε received the force of increasing? The fact is briefly this: If the particle is added to the infinitive, it expresses some action or state consequent on the finite verb. So the passage of Sophocles has this meaning: *Estne venia, ita ut prope diam possim arorum contemplari?* (ἀρ' ἔστιν ὥστε ἐγγύθεν θίαν λαβεῖν;) We have, therefore, in both constructions the same meaning, but conceived and expressed in a different manner. And thus in other places also is this particle before the infinitive to be explained. Cf. above, 705. Heindorf on Plat. Protag. 565.

1331. Ζήνα μὴ φοβουμένη, i. e. εἰ μὴ Ζήνα φοβοῦμένην.

1347. καταληπτόν. Here used actively, as ἀφανιστός by Soph. Œd. R. 969, and ἀφόβητος, ib. 885. See Porson on Hec. 1117. Matthiæ on Hec. 680. Gr. Gr. § 220.

1350. χρησμοῖς. He seems to call χρησμοί what Theseus had said above, 1045 sq. *Matth.*

1353. σφάλκος is rendered *grasmus*. Æsch., Prom. 903. 1086, has used the word, which Blomfield interprets *dolor quivis acutus*. It signifies properly an acute disease, which affects the spine, marrow, or brain. *Monk.*

1354. The hiatus at the end of the line, contrary to the rule of anapestic systems, is suffered to remain. This seems to be done on account of the suspension of the actor's voice, and the exclamations in the following line. A suspicion, however, may arise, that a parœmiac, and perhaps a few more verses, have slipped out. *Monk.*

1360. τίς ἐφόστηκ' ἐνδείξια πλευροῖς; So Cod. Par. A, whence Valckenæer, and the editors who followed, have received it. Several Codd. and old edd., τίς ἐφόστηκεν δεξιᾷ πλευροῖς; which some have wished to defend, on the ground that it was the accusative plural for κατὰ δεξιᾷ. But this reasoning cannot be supported by other examples. Hermann, on account of the violation of the legitimate cæsura in the second arsis, wished to read τίς ἐφόστηκεν δεξιόπλευρος; The neglect of the cæsura seems to admit of some excuse, because ἐνδείξια is compounded of two words.

1365. πάντας ὑπερσχών. Libri ὑπερίχων, which Valckenæer corrected. *Qui pudicitia supra omnes eminuit.* This emendation is aided *Hippol.*

even by metrical reasons; for in a legitimate anapaestic system a dactyl very rarely follows an anapaest.

1372. This line is probably corrupt. Matthiæ says it is an iambic dimeter brachycatalectic. I should think, that either the anapaestic or dochmiac numbers should be restored. Perhaps we ought to read: *μίθετε τὸν τάλανα*. The preposition might easily have been added.

1374 sqq. Par. A and Lasc. have *προσαπόλλυτέ μ' ὅλλυτε τὸν δυσδαίμον' ἀμφιτόμου | λόγχας ἔραμαι διαμοιρᾶσαι*. G. Dindorf would write in two verses: *προσαπόλλυτέ μ' ὅλλυτε τὸν δυσδαίμονά με· ἀμφιτόμου | λόγχας ἔραμαι διαμοιρᾶσαι*. With these three anapaestic dipodia, *προσαπόλλυτε—ἀμφιτόμου*, cf. Arist. Vesp. 752: *ἐν' ὃ κήρυξ φησὶ τίς ἀψήφιστος; ἀνιστάσθω*. Markland corrected *δυσδαίμονά μ'*. The MSS., *δυσδαίμ'*. The construction of *ἀμφιτόμου λόγχας ἔραμαι διαμοιρᾶσαι* is the same as Med. 1399: *φιλίον χρῆζω στόματος παίδων ὃ τάλας προσπύξασθαι*, where see my note.

1379—80. Reiske and Heath think that these lines ought to be transposed. Whether the latter refers to the slaughter of the Palantidæ, as the Schol. says, or to Tantalus, Pelops; Atreus, and Thyestes, the ancestors of Theseus through Æthra and Pittheus, which is Heath's opinion, these same *μυαιφόνου σύγγονοι* may also be called by apposition *παλαιοὶ προγεννήτορες*. I think there should plainly be a stop after *προγεννητόρων*, that these genitives may depend on *ἀρά*. Matthiæ. [Witzschel follows this mode of stopping; but Dindorf not.]

1391. *θεῖον ὀσμῆς πνεῦμα*. On the divine odour breathed by the garments and hair of the gods, Spanheim has written much on Callim. Hymn. in Apoll. 38. Prometheus, perceiving the nymphs approaching, says: *τίς ἄχῳ, τίς ὀσμὰ προσέπτα μ' ἀφειγγής*; Æsch. Prom. 115. Virg. Æn. l. 507: *Ambrosiaque comæ divino vertice odorem spiravere*. Ov. Fast. 5. 375: *tenuis successit in auras; Mansit odor: posses scire fuisse deam*. Monk.

1392. On the participle *ὢν* placed at the beginning of a senarius, Hermann, on Soph. Aj. 965, rightly observes: "Where the sentence begins towards the end of a line, the numbers of the two lines are so united, that, at the end of the one, and the beginning of the other, liberties are allowed which are not otherwise permitted, save in the middle of a line." Elem. Doctr. Metr. 118.

1396. Ov. Met. ii. 621: *neque enim coelestia tingi, Ora decet lacrymis*.

1402. The meaning is: *Venus complained of her honours not duly received, and was wroth with your chastity*.—*τυμῆς* must here be understood *de honore neglecto*. In like manner, Hom. Il. i. 65: *εἰρ' ἄρ' ὅγ' ἐχῶλης ἐπιμέμεται, εἰθ' ἑκατόμβης, σὺτε quod propter votum non percolutum ille nobis irascitur, sive propter hecatomben neglectam*. Ibid. xiii. 165 sqq.: *χάσετο δ' αἰνῶς Ἀμφότερον, νίκης τε καὶ ἔγχεος, ὃ ξυνέταξεν, indignissime tulit utrumque, et victoriam non reportatam, et jaculum quod frerat*. The same mode of expression is found in Latin. Cic. Deiot. 111. 9: *perparvam amicitias culpam relinquebas*. To Atticus, i. 5: *de litterarum missione sine consiliis abs te accusor*. Cæs. Bell. Civ. i. 78: *premebantur Afri pabulatione*. B. G. v. 28: *re frumentariâ non premi*.

1413. τίς; The Greeks use this formula in the same way as we use *how? what?* They deny, to a certain extent, what the other asserts. The whole verse is rightly interpreted by the Schol.: "Why do you blame the curses! for you would have slain me even without them, so dreadfully were you enraged."

1415 sqq. The Schol.: "Deceived in the correct estimate of justice and truth."—In the next line ἀπαίον is used actively, as in Med. 608: καὶ σοὶς ἀπαία γ' οὐσα τυγχάνω δόμοις. Cf. Iph. Taur. 778. Soph. Trach. 1203. CEd. Tyr. 1291. Æsch. Agam. 245.

1417. ἄτιμοι· ἀτιμώρητοι, Schol. Valckenæer has aptly quoted Æsch. Agam. 1288: οὐ μὴν ἄτιμοι γ' ἐκ θεῶν τεθνήσκουσιν. Virg. Æn. xi. 845: *Non tamen indecorem tua te regina relinquit, Extremam jam in morte.*

1420. Schol.: ἐγὼ ἐκ τῆς ἐμῆς χειρὸς ἐν τοῖς ἀφύκτοις βέλεισι τιμωρήσομαι ἄλλον, ὅστις ἀν' τύχῃ φίλτατος αὐτῆς τῆς Ἀφροδίτης, ὑπὸ τῶν ἀνθρώπων, alluding to Adonis, as some think. Apollod. iii. 14. 4: "Adonis, while yet a boy, being smitten by the wrath of Diana, was killed out hunting by a boar."

1424. τιμὰς μεγίστας. Schol.: "In Trœzen there is a temple of Hippolytus, where future brides are shorn of their tresses. The Trœzenians paid divine honours to Hippolytus; and, enrolling him in the starry heavens under the name of the Charioteer, worship him with yearly sacrifices, and honoured him with a temple. Pausanias, ii. 32, relates this, and has also the following: 'And something else of this kind they also do. Every maiden has her hair shorn before marriage, and brings and dedicates it in this temple.'" Diod. Sic., iv. 62, tells the same story.

1427. I have written καρπούμεν, with other editors, from Valckenæer's emendation. The MSS. wrongly καρπούμεναι. The meaning is: *They shall dedicate their tresses to thee, who shalt long enjoy their tears, the signs of their great sorrow.*

1437—8. Our Schol. points to Alcest. 22, where Apollo, as Alcestis is just about to die, says: ἐγὼ δέ, μὴ μίαςμά μ' ἐν δόμοις κίχῃ, λείπω μελάρων τῶνδε φίλτατῃν στήγην. In Statius, Theb. 8, 764, Minerva, seeing Tydeus dying, fugit aversata, *Nec prius astra subit, quam mystica lampas et insons Ilissos multa purgat lumina lymphâ.* Monk. Hermann, on Alcestis, has this note: "Lobeck, in his dissertations, of which the title is, *dii veterum ad aspectum corporum exanimium non prohibiti*, Viteb. 1802, pars i. and ii., with other both ancient and modern writers, does not seem to have attended to this, that it is only Apollo and Diana of whom Euripides predicates this. This, then, seems peculiar to these two; not, however, because, as tutelary deities of the light, they abhor such sights—for we must not think of the sun and moon—but because both are said to strike men from a distance. For these deities preside over natural death, and are said to be far from the dying, and to inflict death from afar, because the cause of natural death is not openly seen."

1441. ῥαδίως, libenter, æquo animo, i. e. ita ut nemini irascaris."

1450. ἀφίης. Witzschel, with Brunck, prefers ἀφήσεις, a reading derived from many good MSS. For (he says) I entirely agree with Porson, on Med. 314, that the distinct testimony of two manuscripts

is of more weight in establishing a reading, than the tacit assent of a hundred editions in defending the common reading.

1457. *κακαρτέρηται τᾶμ'* means nothing else than that he has no need to be admonished to exhibit fortitude against pain, since in the end of life he has no longer any room for fortitude; "the time is past when I might have borne pain with fortitude." *Matthias*.

1458. *κρύψον δέ μιν πρόσωπον πέπλοις*. It is a very prevalent custom that corpses should be covered up, and especially that the face, disfigured by death, should be veiled. Tecmessa on the death of Ajax, *Soph. Aj.* 927: οὔτοι θεατός· ἀλλά νιν περιπτυχῆι φάρι καλύψω τῷδε παμπήδην, ἐπεὶ οὐδεὶς ἂν ὄσσι καὶ φίλος γλαίῃ βλέπειν. Andromache on the corpse of Polyxena, *Eur. Troad.* 628: ἔκρυψα πέπλοις κάππεοψάμην νεκρόν.

1459. *ὀρίσματα, παῖνια ας τυρᾶς*. Cf. *Hec.* 16: ἕως μὲν οὖν γῆς ὄρθ' ἔκειθ' ὀρίσματα, where the Schol. explains by *πύργοι*. *B.* [See note on this passage of the Hecuba.]

## APPENDIX.

### LIST OF THE MORE DIFFICULT WORDS AND PHRASES.

\* prefixed to a word means that its signification in the passage referred to is peculiar.

14 ψαύειν γάμων	261 ἀτρεκέϊς ἐπιτη-	637 κίζειν
30 κατόψιος	δεύσεις	644 *μωρία
67 εὐπατέρεια αὐλά	322 *ἐξαίρειν	724 εὐφημος ἴσθι
92 ἀνιστορεῖν	340 τί πάσχεις;	767 ὑπέραντλος
100 εὐλαβεῖσθαι	368 *παναμέριος	776 ἐξάγγελος
σεμναὶ θεαὶ	373 προνώπιον	780 ἀμφιδέξιος
σφαλῆναι	388 *διαφθείρειν	803 παχνοῦσθαι
145 ἄθυτοι πύλανοι	484 δυσχερής	821 κατακονά
193 δυσέρως	530 πυρὸς βέλος	913 λίχνος
260 *ὑπεραλγῶ	542 σεβίζειν	952 καπηλεύειν
	589 προμνήστρια	

25 σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων. 32 ἐρῶς' ἔρωτ' ἐκδη-  
 μον. 161 τᾷ δυστρόπῳ γυναικῶν ἁρμονίᾳ. 324 ἐν δὲ σοὶ  
 λελείψομαι. 335 σίβας χιρὸς τὸ σόν. 363 πρὶν σὺν κατ-  
 ανύσαι φρενῶν. 366 πόνοι τρέφοντες βροτούς. 458 στίργουσι  
 ξυμφορὰ νικώμενοι. 546 πῶλον, ἀζυγα λίκτρων. 762 πλεκτάς  
 πεισμάτων ἀρχάς. 929 τὴν ὅπως ἐτύγγανεν.

965 τὰ φίλτατα	1126 πολιῆτις	1297 προκόπτειν
970 τὸ ἄρσεν	1133 τρόχος	1347 *καταληπτός
979 σύννομος	τροχός	1353 σφάκελος
992 ὑπελθεῖν	γυμνάς	1413 τί δέ;
998 ἐπαγγέλλειν	1189 ἀρβύλη	1417 ἄτιμος
1019 *πράσσειν	1208 *νεανικός	1441 ῥαδίως
1064 τὸ σεμνόν	1213 τρικυμία	1459 ὀρίσματα (maenia as turres?)
1085 *ξενοῦσθαι	1255 κικρανται	
1113 ἀσήρατος	τὸ χρεών	
1114 ἀτρεκής	1289 πείθομαί τι	

983 ξύστασις . . . φρενῶν. 1104 λύπας παραιρεῖν. 1147 συ-  
ζυγίαι Χάριτες. 1188 ἀντυξ ἄρματος. 1217 κρεῖσσον θῆμα  
δεργμάτων.

THE END.

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